

gay community news

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THE GAY WEEKLY 50¢



**Book
Supplement**

**D.C.
GAA
Sues Metro**

**California's
Prop. #7**

**Bay Area
Murders
Investigated**

CHARLOTTE BUNCH INTERVIEWED

gay community news

November 11, 1978

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Vol. 6, No. 16

'Trying To Do Away With Us'

Cal.'s Prop. 7 Will Bring Back Death Penalty

By Jim Marko

SAN FRANCISCO — While most of the energy of gay organizations has been put toward defeating the anti-gay school workers Proposition 6 in California, the so-called Death Penalty Initiative has gone somewhat unnoticed.

Proposition 7, which was also submitted by anti-gay State Sen. John Briggs who sponsored Prop. 6 [see below], spells out acts commonly performed by gay people — acts which could lead to execution under certain specific activities.

Death Penalty and Sex Acts

Under Proposition 7, which polls indicate will be accepted by over 85% of the electorate on Nov. 7, a person could be given life in prison, without possibility of parole, or be executed, if found guilty of murder, if that person

committed or attempted to commit an oral or anal sex act with the victim.

Proposition 7, which is vigorously opposed by the American Civil Liberties Union and a number of gay organizations including Lesbian School Workers, would change Section 190.2 of the California Penal Code, subsection 17.

It would call for the execution of a murderer or life imprisonment without parole, if the murder "was committed while the defendant was engaged in or was an accomplice in the commission of, or the immediate flight after committing or attempting to commit the following felonies: (iv) Sodomy in violation of Section 286, (vi) oral copulation in violation of Section 288a."

'Legalized Lynching'

Amy Barron of Lesbian School

Workers told GCN that the Death Penalty Initiative is "nothing more than legalized lynching."

"This is just going back to the '50s," Barron said, "it is a danger to gays and a danger to Third World people and all minorities."

Barron added that it was no surprise that Prop. 7 was authored by Sen. Briggs. "It's just a further suppressing of gay rights . . . he [Briggs] is just trying to do away with us," Barron said.

Gays For Prop. 7

Lesbian School Workers and other groups working against Prop. 7 have had trouble informing the electorate about the dangers inherent in the initiative. "Unfortunately a lot of conservative gays will be voting against Proposition 6 and for Proposition 7,"

Barron stated. She suggested that fear of rampant crime in the larger cities of California was the reason for the favorable response to the Death Penalty Initiative.

Barron warned that the desire for "safe streets" may lead to the overwhelming passage of the Briggs-sponsored Prop. 7. "The sponsors are playing on people's fears and unfortunately voters are just not being made aware of what this initiative really means," she said.

Lesbian School Workers, other anti-Briggs gay organizations, and the ACLU continue their leafletting and education campaigns against Proposition 7.

GAA Asks for \$10 Million

Washington, DC Alliance Sues Transit Agency

By Tony Domenick

WASHINGTON, DC — Advertising depicting the "homosexual lifestyle" has caused a dispute in this community.

The ad, which states, "Someone in your life is gay," showing three gay couples, was drafted by the Gay Activists Alliance following its rejection by the Metro Board, the Washington, D.C. Metro Area Transit Authority.

A Lawsuit Against Metro

Bob Davis, president of the Gay Activist Alliance, said the purpose of the poster is to educate the public about homosexuality. "When they talk about gay people, they are talking about people they know, respectable, hard-working people. Homosexuals are not freaks."

A group of gays organized to pro-

mote the welfare of gay men and lesbians locally called a news conference on Oct. 25, in front of Metro's downtown headquarters, to announce that a \$10 million lawsuit was being filed against Metro charging the agency with violating the District's anti-discrimination law.

The Alliance is requesting the board of directors of the Metro Board to reconsider the decision within 30 days. The lawsuit is charging a violation of the Washington, D.C., human rights law which specifically bans discrimination on the basis of sexual orientation.

Rejection of Ad

Theodore Lutz, Metro general manager, said his staff based its rejection of the ad on "the basis of the guidelines adopted by the Metro Board, which found the ad inappropriate." However, according to Davis, the Alliance met all the requirements of the

advertising guidelines before applying to the Board. The guidelines of the board state specifically that items which might be objectionable to a "substantial segment of the community" should be avoided. For example, advertising depicting or referring to undesirable social behavior or which might be offensive because of racial or religious references should be avoided.

The Issue

"The issue is, should our bus vehicles be a forum for these controversial community subjects," Lutz said and "how much should the captive audience be subjected to controversial issues."

Advertising on Metro vehicles has become intensely popular since the subway started operating, said Metro spokesperson Cody Pfanshiel. Buses and subways now carry ads for political candidates, cigarettes, whiskey, the

Coast Guard and for anti-shoplifting campaigns.

It was this popularity of the subways' advertising space, Pfanshiel said, that led the Metro staff to ask the board to review advertising guidelines adopted six years ago.

The board, which consists primarily of local politicians, voted on Sept. 21 to keep all 10 of the old guidelines, which generally call for all advertising to be truthful. At the staff's recommendation, an eleventh guideline was added to cover controversial topics, according to the minutes of the meeting.

Bob Davis told GCN, "One of the effects of this is the amount of publicity we have had as a result of the suit. We are perhaps spreading the message of the poster just as effectively as if it had been on the buses."

U. of Oklahoma in Growing Dispute Over Recognition of Groups

By Lisa Nussbaum

OKLAHOMA CITY — The Gay People's Union at the University of Oklahoma flirted briefly with recognition as an official campus organization. Then, in little more than a week, the tables turned against the GPU.

Oct. 11 the Student Association (OUSA) voted 26 to 14 in favor of recognition. The Board of Regents meeting Oct. 19, on recommendation of University President William S. Banowsky, voted unanimously to overturn UOSA's decision.

The issue of recognition stays alive on two fronts. First, doubt surrounds the regents' action as pertains their power to supercede a recognition vote by the OUSA. Second, GPU president Lynn-Philip Book foresees a court challenge to the decision, not unlike that undertaken by the Gay Activists Alliance upon being refused recognition [see GCN, Vol. 6, No. 6].

The history of which group has ultimate authority to grant recognition dates back to 1969 when the then Board of Regents gave unilateral authority to the students. President Banowsky claimed that the absence of presidential participation in the recognition process created "controversy and confusion" down to the present. Accordingly, Banowsky welcomed a formal OUSA resolution acknowledg-

ing the need to study present recognition procedures via formation of a review committee.

While supporting the idea that "students should govern their own affairs," Banowsky argued that GPU recognition extends beyond an "exclusively student issue" to embrace faculty, staff, regents, legislators, alumni and citizens throughout the state of Oklahoma. He finished with this analysis, "On an issue of this kind, students should not be burdened with the responsibility of determining the basic policy of the institution."

Under the veneer of these words lies the strongest objection — and likewise the strongest fear — of granting "institutional license" to a lesbian and gay group on campus, the fear that recognition of such a group might lead to the detriment of the university in its ability to attract state funds. As Board of Regents president Bob Mitchell stated, "Basically, the taxpayers in this state would be opposed to recognition and therefore it might be more difficult to acquire state funds. This could cause a downgrading of the overall quality of education at OU."

Opponents of recognition also cited state statutes proscribing homosexual acts in support of their position.

Mike Carter, OUSA president, stated he finds the idea of homosex-

uality "repugnant," yet supports "the right of a homosexual group to organize on campus." And despite feeling that the Regents cannot technically overturn recognition of the GPU, Carter says the GPU will go unrecognized since the OUSA will abide by the Regents' decision. He further vowed that so long as he stayed president, the GPU "will never get a dime."

In answer to the opponents, those favoring recognition say that the OUSA recognized an organization, not an act. "Recognition of the GPU does not in any shape, manner or form sanction homosexual activities," said OUSA member Roshon Magnus. The proponents underscore the civil rights issue, the right of a minority organization such as GPU to come together as a group — and as a recognized group.

Mark Deutschendorf, president of GAA, said, "I feel the regents did sell human rights to the highest bidder, and it will continue to happen again until we make a precedent in federal court."

Noting that every gay campus organization thus far had to go to court to win approval, Deutschendorf feels that both GAA and GPU will likewise earn this approval.

In prefacing his remarks to the Board of Regents, Banowsky said he wanted especially "to reach out to the gay community who will be offended

personally by my decision."

In closing he said, "Regardless of what we do here today, the issue of homosexuality, and the vastly intriguing questions it raises regarding etymology and human nature, will continue to be debated . . . nothing we will do here today will stifle or retard that inevitable examination."

COMING NEXT WEEK IN GCN

Next week major votes on the issue of gay rights will occur in a number of areas across the country. Voters in Seattle will decide the fate of Initiative 13. If passed, this measure would delete "sexual orientation" from the list of protections from discrimination in city ordinances which have been on the books since 1973.

In California, the much publicized Proposition 6, or Briggs Initiative, will be one of many questions to face the voters. The Initiative, filed by anti-gay State Sen. John Briggs, would require the firing and halt the hiring of all gay school workers.

In Dade County, there is a vote on an ordinance similar to the one defeated just a year ago in the campaign which gave new public life to singer Anita Bryant.

GCN will cover all these important stories, as well as the general election in Massachusetts, next week.

NEWS NOTES

QUOTE OF THE WEEK

"There is no place for bigotry or social hatred in New Hampshire. I deplore the fact that both the Democratic and Independent gubernatorial candidates have dragged the evil spectre of bigotry into this campaign. . . . As far as I'm concerned it should not be and is not an issue. . . . I have strongly repudiated the civil obedience of the Clamshell Alliance. With equal vigor, I have repudiated the Ku Klux Klan. The same can be said for any other group that would try to force its will on our citizens in an unlawful manner. My administration has done its utmost to respect the rights of all individuals regardless of their color, sex or creed." — New Hampshire Gov. Meldrim Thomson in the *Manchester Union Leader*, Oct. 24.

NAVY ASSIGNS WOMEN

WASHINGTON, DC — The Navy has announced it will begin assigning women to non-combat ships beginning this week. The Navy said women will be assigned permanently to "selected noncombatant ships and may be assigned on temporary duty aboard any ship that is not expected to become involved in a combat role while women are aboard."

During the coming year, the Navy reported that 55 officers and 375 enlisted women will be assigned to 21 ships in both the Atlantic and Pacific fleets.

COMBAT ROLES FOR WOMEN

NEW YORK CITY — Secretary of Transportation Brock Adams has called on Congress to permit women to fill combat roles in the military.

Adams said that barring women from combat service is "the kind of arbitrary restriction that I think Congress should re-examine very closely in the years ahead."

Adams said, in a speech to a meeting of the Defense Advisory Committee on Women in the Services, that full equality for women in the armed services will come "soon."

JUDGE DEMANDS AND IS CENSURED

TOPEKA, KA — The Supreme Court in Kansas has publicly censured a district judge for firing women court employees who refused to have sexual relations with him.

The court agreed with the Commission on Judicial Qualifications, which found that Johnson County District Judge Harold Hammond had relations in his chambers with one of his women employees. The Commission found he had made demands for relations with another and then fired both when they refused further demands.

The court declined to suspend Hammond's pay noting that since the incidents he had suffered extensive heart problems and has become permanently disabled.

GAU NATIONAL CONVENTION

LOS ANGELES, CA — The fifth national convention of the Gay Academic Union has been scheduled for November 26-28 at the University of Southern California in Los Angeles. Its theme, "Who We Are," aims to focus on the goals of the GAU.

The Union has grown from a small group of gay graduate students politically active in New York into an international association with chapters in Australia and Canada as well as the US.

Keynote speakers at the national conference will be author Kate Millet and gay psychologist Don Clark. A wide variety of workshops and panels in all academic disciplines will be presented.

Registration for the conference will be \$15 for members and students, and \$25 for non-members. For further information, write GAU5-LA '78 Committee, Box 927, Hollywood, CA 90028.

NE GAY ACADEMIC UNION

CAMBRIDGE, MA — The Gay Academic Union of New England seeks new members to help "in discussion of matters pertaining to gay life and culture." The organization invites anyone, inside or outside academia, to join.

The staff and officers of GAU-NE is new and welcomes input from persons who have not heard or known about the group. It meets on the third Sunday of every month at the Phillips Brooks House in Harvard Yard, Cambridge.

For further information write the GAU-NE, P.O. Box 212, Boston, MA 02101.

EQUAL TIMES ENDORSES

BOSTON — *Equal Times*, a Boston feminist newspaper, has made political endorsements for the first time in its history. The paper has endorsed Frank Hatch, the Republican candidate for governor, and Sen. Edward Brooke, the Mass. Republican seeking re-election.

In its editorial announcing that both Hatch and Brooke "care the most," *Equal Times* stated that "the best we can do is vote to defend the hard-fought progressive victories of the past few years — and to vote against reactionaries who capitalize on fear and misinformation."

GAY BOOKS IN NY LIBRARY

NEW YORK CITY — More than 100 gay-related books, collected by the Chelsea Gay Association, will be presented to the Muhlenberg branch of the New York Public Library, which will install them in a special new section devoted to books written by and about gay people. A substantial number of gay periodicals will also be presented.

New York City Council member Ruth Messinger will deliver a brief keynote speech at the November 2 event. The ceremony will be attended by a number of authors including Jonathan Katz, Dolores Klaich, Dr. C.A. Tripp and Ginny Vida.

The book collection was initiated by Chelsea Gay Association members and chief librarian Helen Rawstron in order "to provide an importance resource to the large numbers of lesbians and gay men living in the Chelsea area of Manhattan, and to promote understanding among their neighbors who use the library."

A brief reception will follow the dedication in Room 103 of the McBurney YMCA, 215 W. 23rd St., New York.

LESBIAN MOTHER WINS CASE

LANSING, MI — The Michigan Court of Appeals has upheld a judgment granting a lesbian custody of her two children. The court ruled that although Marjanne Schneider had a continuing relationship with another woman, there was not enough evidence to prove the situation could lead to a "homosexual orientation" in the children.

The appeals court said, "There was no evidence of any sexual activities taking place in the presence of the children so that they might be aware of them. Even though the women slept in the same room, their door was always closed at night and the children slept in another room."

The woman's husband had appealed the Washtenaw County Circuit Court child possession order. He argued the children could be adversely affected by the women's relationship.

The Court of Appeals noted expert testimony indicated there was little evidence to prove the relationship could cause "homosexual tendencies" in the children.

NGTF ISSUES FCC ALERT

NEW YORK CITY — The National Gay Task Force has issued an alert urging all individuals and groups throughout the gay community to write letters of support for the "Notice of Proposal for Rule-making" issued by the Federal Communications Commission in response to a petition submitted by NGTF on behalf of 143 lesbian and gay organizations.

The proposal recommends that leaders of all significant community groups in a broadcast area, including lesbians and gay men, must be interviewed by local broadcasters to determine their needs and interests. The purpose of the interviews is to assist stations in fulfilling their legal obligations to create programming that is "in the public interest."

NGTF has learned that as a result of a campaign by Anita Bryant, letters are coming into the FCC at a ratio of 25 to 1 against the proposal.

The deadline for submitting comments to the FCC regarding the proposal has been extended to November 16.

Letters supporting the proposal should refer to "BC Docket No. 78-237" and should be sent to Secretary FCC, 1919 M St., NW, Washington, DC 20054.

ABOUT OUR CHILDREN

LOS ANGELES — Parents and Friends of Gays has announced publication of a free booklet, *About Our Children*.

The eight page booklet is designed as a "handy reference" about lesbians and gay men for individuals and families. Authorities from social, medical, educational and civic organizations discuss homosexuality in the booklet. It is available by writing to Parents, Box 24528, Los Angeles, CA 90024.

FENWAY VIOLENCE CONTINUES

BOSTON — A 31-year-old Boston man was wounded by a gunshot on Sunday morning, Oct. 28, in the Fenway's Victory Gardens. The man told police that while walking through the area at about 4:00 a.m., he was approached by a young man who pointed a flashlight and a small caliber gun at him and told him to lie down on the ground. The gay man began to run and, when he turned around, the assailant fired a single shot which grazed his chest. The injury, however, was not serious, although the victim told GCN he felt "extremely lucky" to have escaped.

REST AREA RULING

TAUNTON, MA — Judge Guy A. Volterra, presiding justice of Taunton District Court, has ruled unconstitutional Section 53 of Chapter 272 of the General Laws — "being a lewd person in speech or behavior" — as applied to rest area solicitations. Volterra ruled the statute unconstitutionally vague in a trial of a gay man arrested by State Police in a popular gay cruising area along Rte. 195 in Seekonk.

The defendant was also acquitted of the charge of assault and battery on a police officer on the grounds that the state trooper's presence and behavior indicated that he consented to the "touching." The rest area involved has been the site of sporadic entrapment-style arrests by state police in recent years, and Volterra's ruling, while not binding on other courts, is being viewed as a signal that other entrapment arrests will be dismissed in the future.

The gay man was represented by Atty. John Ward of Boston.

GRANT TO GAY POET

WASHINGTON, DC — The District of Columbia Commission on the Arts and Humanities has awarded a grant to an openly gay poet. Chasen Gaver was awarded the \$1416 grant to "continue his efforts in performance poetry."

Using a combination of sounds, rhythms, props and costumes, Gaver creates his "performance poetry." The grant is believed to be the first awarded by the commission to an openly gay artist.

NO SWEDISH DISCRIMINATION

SWEDEN — The government here has ended discrimination against gay people with passage of a new measure declaring discrimination illegal.

The bill will also lower the age of consent in Sweden from 18 to 15. Some exceptions may be made in given cases of consensual acts when one of those involved is in a position of authority or when payment is involved.

COURT TO REVIEW ABORTION LAW

WASHINGTON, DC — The US Supreme Court said it will hear arguments on the constitutionality of the Massachusetts law requiring unmarried women under 18 to have the consent of a parent or judge before having an abortion.

The case, which will come up later in this term of the Court, will be the second time the justices have considered the measure. The Massachusetts state law says that unmarried minors under 18 seeking an abortion must get the written consent of their parents or the approval of a judge on a finding of "good cause."

A decision in this case might clarify a 1976 ruling that deemed unconstitutional a Missouri law containing a "blanket rule" requiring consent for minor daughters to obtain abortions, but intimated that more limited restrictions may be placed on younger women.

THE SALARY GAP

WASHINGTON, DC — The Labor Department reported recently that the average wage paid to women who worked full time in major cities during 1975 was at least \$5000 lower than men's earnings.

The department report showed that in Boston, men earned an average annual wage of \$13,821, while women earned an average \$8552.

In New York, men earned an average of \$13,056, while women received only \$9479. In Philadelphia, the average salary for men was \$13,553, while women earned under \$8000. In all the major cities in the report, Los Angeles, San Francisco-Oakland, Washington, DC, and Detroit, there was a gap of at least \$5000 between men's and women's salaries.

Women now make up about one-third of the full time work force in the country. Data for the report were collected from household interviews conducted in about 158,000 homes between April and July of 1976.

Six Slain This Year

Bay Area Police Continue Investigations

SAN FRANCISCO — Following the murders of at least six gay men in the past eight months, law enforcement agencies in three counties of the Bay Area are continuing intensive investigations into the strangulation deaths.

Police agencies in San Mateo, Marin and San Francisco counties are seeking information about other possible victims and a suspect or suspects in the slaying. Five bodies were found in isolated areas of San Mateo County and the sixth was found in Marin County.

The Victims

Only three of the men have been identified by officials; two others, whose bodies were found together, are listed only as "John Does." According to *The Sentinel*, all but one of the six men fit the description of what is called a "Castro Clone — men with short hair, clean shaven except for trim mustaches, and wearing the familiar faded levis."

The Sentinel also reports that the six victims were, according to police investigators, apparently picked up in San

Francisco and killed elsewhere.

The first body was discovered in March of this year in the isolated Tunitas Creek area of San Mateo County. The body was identified as that of 24 year old Daniel Joseph Oller.

The Sentinel reports that the body of 27 year old Ronald Young was found in that same area a few weeks after that.

The double murder of the two still unidentified men was discovered in June. Those bodies were found by hikers, again, near Tunitas Creek.

On Sept. 16, officials identified the body of Jerry Wayne Haberle, 28, of San Francisco. His body was found near Nicasio Dam in Marin County.

The latest known victim in this spate of killings is San Francisco resident Arthur Tomlin Goodman. Goodman's body was found along Tunitas Creek on Oct. 6. He was 26 years old.

An Appeal for Help

According to the San Francisco-based *Sentinel*, Sgt. Gerald Restani of the San Mateo County Sheriff's Office has issued an appeal for information

about Goodman's movements early on the morning of Oct. 5. Investigators know that he was last seen at the Balcony, a bar and restaurant on Market Street in San Francisco. Goodman is described as being 5 feet 10 inches in height; he weighed 140 pounds.

Anyone with information about the murder of Goodman, or with information about any of the other slayings,

can contact the San Mateo County Sheriff's Dept. at (415) 364-1811, extension 4552 or 4551.

Although authorities apparently have little if any information in the six murders in the Bay Area, Sgt. Restani told *The Sentinel* that the killer or killers left certain "tell tale signs which link all six slayings." Restani would not elaborate any further on the continuing investigations.



BOSTON — About 400 people gathered at the Boston disco Somewhere on Sunday afternoon, October 29, for a benefit brunch against the anti-gay school workers Proposition 6 in California. "No On Prop. 6" spokespeople Leonard Matlovich and Charlotte Bunch addressed the Boston crowd.

Former Air Force Sgt. Matlovich, who spent the night before collecting money and urging support of the anti-Briggs forces in Boston area bars, told the crowd at Somewhere that even if Prop. 6 passes, people must continue to be active in the gay rights movement and "come out of the closet."

Activist Charlotte Bunch said it was time for the "gay culture" to become involved with society in general, "to educate the public." (There is an interview with Charlotte Bunch in this issue of GCN.)

Over \$800 was collected at the Somewhere brunch. For the weekend of support in Boston, the Lesbian Task Force of the National Organization for Women announced some \$2700 was collected.

Proposition 6, the so-called Briggs Initiative, "prohibits hiring, and requires dismissal by the district school board of any probationary or permanent teacher, teacher's aide, school administrator or counselor who has engaged in advocating, soliciting, imposing, encouraging or promoting of private or public homosexual acts directed at, or likely to come to the attention of, school children and/or other employees."—GCN photo by Tim Grant

Campaign for Mayor in Anchorage Filled with Innuendo and Slurs

ANCHORAGE, AK — On Tuesday, Oct. 24, voters in this city re-elected Mayor George Sullivan, who turned back a vigorous challenge by candidate David Rose. The final vote showed Sullivan outpolling Rose 16,415 to 13,306.

The job of mayor of Anchorage is considered by most political observers in the state to be second in importance only to that of governor of Alaska. It is for this reason that gay organizations throughout the state have expressed disappointment in the re-election of Sullivan. The campaign for mayor of Anchorage was filled with anti-gay rhetoric and innuendo.

As a member of the Anchorage Assembly, Rose advocated ordinances that would have ended discrimination based on sexual preference. Mayor Sullivan used the power of veto on two occasions to stop any move towards a gay rights measure.

As the election drew near, Sullivan, and an organization called Concerned Citizens Against Rose for Mayor, began a frontal attack against the challenger, using his support of gay rights as a spearhead.

Rose accused incumbent Sullivan of inspiring a smear campaign against him. Rose told one gathering of voters that by using the issue of gay rights, Sullivan was trying to "appeal to emotionalism . . . perhaps to hate, perhaps to bigotry."

Rose told the audience, "This ordinance [a proposed equal rights ordinance including a sexual preference amendment] does not — absolutely does not — give license to unlawful public acts."

"Public conduct is regulated by our penal codes and other ordinances. Anyone who violates this community's standards of public conduct — whether he be black or white, male or female, heterosexual or homosexual — can expect to find the full weight of the law upon his shoulders. His private life, so long as he does not inflict it publicly in conflict with established law, is his own," Rose stated, as he referred to remarks he made three years ago.

Mayor Sullivan countered that Rose was waffling. He stated that the municipality's equal rights ordinance "sets community standards. He's . . . talking community standards on one hand and sex discrimination on the other."

Mayor Sullivan also denied that he was connected with the group against Ross. That organization was formed by Dr. Jerry Prevo, pastor of Anchorage's Baptist Temple and long recognized as anti-gay.

The Citizens Against Rose for Mayor took out a number of newspaper advertisements attacking the candidate and gay rights. One advertisement called the "real issue" in the campaign "homosexuality." The ad stated, "Protect Our Children has been

the theme of those opposing the Sexual Preference Clause across our nation, because they are concerned about homosexuals teaching in the public schools. Some homosexuals have indicated that they are voting for Dave Rose. Will the Sexual Preference Clause come up again if Rose is elected?"

Another advertisement stated that "Families Need George Sullivan for Mayor." And another was directed at "Employers." It asked, "Have you considered if homosexuality deserves

'equal rights' like other well-deserving minorities. . . . How long will it be until you must hire homosexuals to prove you are not discriminating?"

In the final debate before the re-election of Mayor Sullivan, challenger Rose seemed to be affected by the strong campaign waged against him. He stated, when questioned by a reporter, that he would not support the hiring of gays as police officers, "and I wouldn't allow a teacher to go into the classroom in drag either. It's a question of standards."

No On Briggs and No On Rizzo Mark Politics in Philadelphia Election

By Jeff Britton

PHILADELPHIA — The appearance of two ballot questions, one locally and one in California, have captured the attention and activism of Philadelphia's gay community. At the popular DCA Disco, an old time revival and rally featured Leonard Matlovich, Rev. Troy Perry, Tony Silvestre of Gov. Milton Shapp's Sexual Minorities Council, and Kay Whitlock of the National Gay Task Force. Each speaker condemned the forces behind California's Proposition 6 which would seriously affect gay teachers' job security if passed in the general election. Matlovich lambasted President Carter's silence on this issue when he asked angrily, "Why are you in Poland talking about human rights when you should be in California

speaking on behalf of the millions of gay people in this country?" In another reference to the military establishment which spurned him yet provided him with national prominence, he said, "I long for the day when men meet on the fields of love instead of the battlefields of war."

Rev. Perry told of his early days in the movement when Los Angeles Police Chief Ed Davis routinely had the gay bars raided, and how State Sen. John Briggs was one more would-be governor who could only get media attention by linking up with a crusade such as Anita Bryant's. Perry managed to coax money from the crowd through donations and an auction which netted over \$2500 for the cause. In a separate donation, disco star Karen Young ("Hot Shot") gave \$2000 and thanked the crowd at the DCA where her hit

record was first heard. DCA owner Cliff Shute kicked in another \$500 for the cause.

Whitlock linked the women's movement's concern for such issues as the right to choose and the ERA extension. "We are not fighting to be queer in patriarchy," she said. "We are fighting to dismantle patriarchy."

Silvestre linked up the "No" on Briggs to a ballot question in Philadelphia's general election and urged the crowd to vote "No" on the City Charter change issue. The change in the Charter would enable Mayor Frank Rizzo to run for another term, which he is presently prohibited from doing. In his campaign to get support from white ethnic groups in the city, Rizzo has enjoined the slogan "Vote White" on the Charter change. This stance has brought him national media coverage

and reprimands from both gubernatorial candidates in Pennsylvania and from former President Ford. Rizzo as a former police officer gained attention among gays by raiding bars and coffee houses in the 1950s.

Jeff Britton, president of the Walt Whitman Club, introduced Gray and Blackwell who are both black, and reminded those present that, "All minority groups must remember their common oppression and when one group is offended, the others must rush to that group's aid. As Rizzo stirs up racism in our city, he paves the way to oppress gays, women, and other minorities."

Rev. Gray renewed his promise to co-sponsor federal gay rights legislation, a promise he had made to the group before the primary election.

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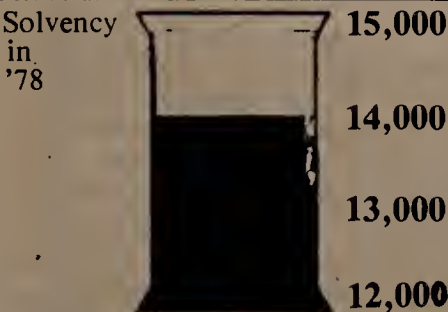
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SPEAKING OUT

Boston's Boring Whiteness

By Tom Reeves

Every time I return to Boston from New York, Philadelphia, Washington, Baltimore or some other city, I am struck with the boring whiteness of our gay ghetto. Even in the deep South in places like Nashville and Atlanta there is a healthy, provocative mixture of colors and cultures in gay bars and organizations. Lesbians and faggots, like other Americans, are racist everywhere, but I am beginning to think that nowhere is the racism and the racial segregation greater than in the very place it might least be expected: here in New England.

Go down to Sporters, to 1270, to Darts and Styx as I did last weekend. You can count on two hands — sometimes on one — the number of black and brown faces in the vast gyrating gay masses. (I'll be the first to admit ignorance of lesbian bars, so this is mostly about faggots.) I've attended MCC and Dignity meetings this past year, and numerous Boston/Boise affairs ranging from cinema to heavy politics. Sometimes a crowd of 50 or 100 contains not a single minority person. Gay Legislation; Homophile Community Health Center, the gay night at Fenway Health Center, and so on — where are the black faggots and lesbians, the Hispanics and other minorities? If you dare enter the Combat Zone and frequent Carnival, Playland or Harry's, or enter the Jolar and other dens of peeping, you'll see more handsome black bodies and shining ebony faces and you'll hear more Spanish spoken. But not much by comparison with the Baltimore night spots I know. Even bars in Baltimore's white ethnic Fells Point section are more varied than any of ours. New York, of course, takes your breath away with the exciting color of a dozen races and cultures.

Maybe there aren't many queer blacks and Hispanics in Boston? Not true. I happen to work in Roxbury and live in Dorchester. There are just as many warm brothers and sisters of color here as in any other U.S. city. They obviously *choose* to avoid the officially sanctioned gay scene with its nightspots and institutions. To some extent, so do their working-class white counterparts from Revere, Brockton, Lynn and Watertown. Boston GAYLIFE is a class phenomenon, very much identified with upwardly striving middle and upper class professionals, pseudo-intellectuals, et. al. Many working class people avoid it altogether. But the problem is not merely class consciousness, it's race and racism.

I am not bringing this up to lay a guilt trip on us all. I also don't find it particularly helpful to appeal to the state authorities to police the bars to make sure nobody's discriminating. I just don't like an all-white, all middle-class scene. I find it sterile and uninteresting. I long for the day when I can attend a gay political "crisis" meeting or go to a downtown Boston bar and find *variety* — of any kind, but especially racial and cultural variety. In the meantime, I now go with Roxbury friends and Hispanic friends to mixed bars and restaurants in JP, the South End and Roxbury, where variety abounds — and where, so far, I've felt more welcome than I usually do amid the preening beauties of one of the downtown spots.

As I see it, the solution to the extreme racial segregation in Boston lies in the white "gay community." In the first place, we need to realize where we are welcome and who our friends are. It's the Black Caucus, not the Irish or Polish Federations, which always supports gay causes. It's Mel King who comes out on issues like the library and even the Revere cases, certainly not some of the lukewarm white liberals; not even certain gay white "liberals." My own experience teaching at a black college has been wonderful. When I came out openly last year, in the forefront of a fight involving sex among men and adolescent boys, my fellow faculty, the students and even the black administrators gave me warm support. That would certainly NOT have happened at U.Mass Boston or Bunker Hill. Boston's black and Hispanic communities are extraordinarily open to gay people, gay rights and a wider variety of faggot and lesbian lifestyles than most of Boston's downtown gay people dream of. It is safer for a faggot to walk down Dudley Street at midnight than to swim at the L St. Beach at noon. I know, I've done both. Boston lesbians and faggots should start acting on what we know to be true. Try Roxbury, try a soul-food place, try West Indian music spots, They're fun, they're friendly, they're open.

The firm support we've gotten from blacks — both individually and politically — must be answered by a broadening of our gay political consciousness in Boston. Never again should there be a gay candidate or organization which does not make common cause with the drastic oppression faced by black people and other minorities in this city. Never again should we support straight candidates — however supportive of gay rights — who work for the rich and the powerful and who oppress the poor, especially the minorities, as landlords and bosses.

There seems to me to be only one way to make Boston a safe and humane place for gay people to live: we must make the gay community a friendly, welcome, diverse experience open to all. We must make Boston safe and humane for all minorities. The battle must be joined by gays on behalf of those minorities who continue to be oppressed in every aspect of their lives far beyond what most of us experience. It is one battle. We do face ONE oppression. Most black people, Hispanics and other minorities recognize this. Gay communities in other cities are opening up to it. Why not Boston?

COMMUNITY VOICES

no on 6

Dear GCN:

Voters should vote "NO" on ballot question #6 in November. The question proposes the following amendment to the Massachusetts Constitution:

"No student shall be assigned to or denied admittance to a public school on the basis of race, color, national origin, or creed."

The Constitution should not be amended to include this language. Although worded to seem like some kind of guarantee of equal rights, the amendment's effect would be very damaging to high quality integrated public school education.

It could seriously deter magnet schools and all other voluntary programs implemented or planned by local communities in their efforts to improve the quality of education, whenever a feature of these programs is student assignment by the characteristics listed. Local communities cannot afford this restriction on their freedom to provide a good education.

It is important to realize that approval of the proposed amendment would have no effect at all on desegregation programs ordered by federal courts.

Ernest Winsor, Esq.
Karen Hudner
Wiltrud R. Mott-Smith

our mutual association

Dear Gay Community News:

The anonymous letter from the Arlington (Mass.) gay youth makes some excellent points — for instance, the need for more special-interest gay groups (telescope making, botany, etc.) and the need to end patronizing attitudes toward youth which lead to an assumption that they necessarily "belong" in gay youth organizations solely. Indeed, there's a need to end another kind of attitude toward gay youth — the jittery, uneasy frame of mind that sometimes leads organizations to ignore real concerns of such youth for fear that to get involved will result in legal trouble. More creativity is necessary to devise ways of helping that don't jeopardize the parties involved.

I have only one disagreement with the letter from Arlington. I'm afraid that the writer is just as guilty of putting people in boxes because of their age as (s)he accuses "adults" of being — and despite the best of intentions. For instance the writer refers to "the adult sick gay sub-culture" and "your generation's emptiness."

A little more understanding of history and empathy for others is called for. The reason that gay people have tended to form groups based on gayness itself rather than on other common interests is, of course, that gayness has always defined the nature of their alienation and oppression. That gay youth feel such oppression less does not mean it hasn't existed and doesn't still exist, as I'm sure the writer would quickly admit upon reflection. So gayness itself is not such a shallow reason for mutual association — it's very significant, though not the only rationale for gay groups, as the rise in gay special-interest organizations demonstrates. And there are plenty of gay youth even today for whom gayness itself is a real problem, given the society of which they are a part. For them, gay youth groups may be a bigger need than a need for gay birdwatching or photography companions.

This point aside, however, the writer emphasizes something to bear in mind: "don't cram this youth-adult artificial separation down our throats." Adults must learn to value more highly the contributions of youth, and youth must learn not to brush aside the experience of adults. All ages have their limited perspectives, but they also have unique insights. Gay people, of all people, by rights ought to understand this. Will we ever?

Sincerely,

William B. Kelley
Chicago, Ill.

the highest and the purest

Dear GCN:

In reference to the request not to specify the race of the person sought in the GCN personals column, since such supposedly constitutes "racism," one can only wonder how long it will be before we are requested not to specify the sex of the one sought since not to specify one of the opposite sex would constitute "sexism."

Granted some readers may be racist, but such a question is not the most important idea to consider in this context. To find another person with whom one is compatible who is most like one's self represents fulfillment of the highest and purest form of homosexuality. Homo after all means same while hetero pertains to differences. If we are to be forced to request those different from us, then we are surely moving further from the joy and beauty of homosexuality and closer toward the inequality of heterosexuality. May we be spared that fate.

As always,

Walter J. Phillips
New York, NY

it's so easy

Dear GCN,

About your review of Rita Mae Brown's latest book *Six of One*: It is true that we would spit on the prophets and bind their wings if we could. There is no doubt that we would rather close our eyes than admit what has given us life.

Six of One is a sensitive and at times funny story of the interrelationships of three generations of women that speaks very strongly to the heart. It helped me to question my own sense of family and reach to know more about my own relationships with friends, my mother, my sister and my lovers. I heartily recommend it.

I totally disagree with your review of the book. I wonder what kinds of flip sarcastic jokes and witty put-downs you would use if Sappho were suddenly to appear. It's so easy to be destructive and critical. If art is to really move us it must challenge our preconceptions and make us reach for new insights. Rita Mae has done this and more.

Criticism for its own sake just makes me sick: Disregard the drivel and read the book.

Signed,

L. Green
Providence, RI

SPEAKING OUT

An Open Letter to the GCN Board of Directors

By G. Leonard Pate

Gentlepersons,

It has been my experience to note that benign neglect is often the cruelest, most direct and yet self-effacing method of dealing with any sort of problematic unpleasantness. An example would be the casual non-notice of homosexual (we are not yet "gay") rights during the "liberation struggles" of America's largely white; male; middle-class great youth rebellion of the late 1960s, to say nothing of the studied ignorance of lesbian concerns by early women's liberation proponents. In these and other instances the message is clear; the doctrine states that if any political and/or philosophical stance is at all at odds with the mainstream it is to be ignored in hope that the problem will correct itself (i.e. go away).

Much to my regret this seems to have been the case with the treatment of blacks and other minorities within the gay political community at large. Upon raising this issue we have been asked for 'more time', asked not to create a minority within a minority, and on occasion told that a problem does not exist. Still others have said that racism among gays exists only within the 'bar crowd', exposing the sentiment that no self-respecting politically gay activist would be caught dead with his or her prejudices showing.

As gay people are just that, people, and considering the fact that we are a multi-racial community (not to mention the fact that Boston is the most racially volatile city in which I have ever lived; and I speak as one born in the deep South) tension will be present. Our response to it is the issue here and with this thought in mind I now propose the formation of a Task Force on Racism to be charged with monitoring attitudes as well as incidents within our community.

My intent here is not to further polarize ourselves as a people but to draw us closer together by exposing our many attitudes and to effect understanding between us as many races. Also to monitor incidents of discrimination within gay organizations, the bars, et cetera. This data would be compiled via worksheets available through GCN. The RTF would then report these and other findings to GCN for periodic publication.

Brotherhood and sisterhood cannot allow itself to be chained by the bonds of ignorance. We have come out of the closets, now is the time to come into ourselves.

"Speaking Out" is the column designed for the benefit of GCN readers. It is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your thoughts, ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Speaking Out, GCN, 22 Bromfield St., Boston, MA 02108.

COMMUNITY VOICES cont.

GCN welcomes letters to Community Voices. If at all possible, your letters should be typed and double-spaced. Anonymous letters will not be published, but names will be withheld on request. Letters should be addressed to Community Voices, GCN, 22 Bromfield St., Boston, MA 02108.

nuts

Dear Editor:

I want to comment on a few items in your paper, October 21 edition.

First, I doubt that there has been a "sudden" shift in public opinion on Prop. 6, since we and others have been educating the people for over 25 years, so that they are not fooled by nonsense.

Second, we hope that Bruce Voeller will now have time to learn something about homosexuality. We feel that so-called leaders should know something about a subject before they come rushing out of the closet to "lead" those others of us who have never been in the closet and have been educating the public for years.

Third, I notice that you do sometimes admit your errors, such as on page 4 you admit there is more than one counseling center. But then why have you never let your readers know of HIC and especially that we had the tax-exemption status long before the other groups you write up so many times. It is unethical and incompetent for you to never let your readers know that years ago a homosexual group, using the honest word homosexual, with no apologies, got the tax-exemption, and that it was only your ignorance of the history of the movement, and the ignorance of the National Gay Task Force, which obviously was not speaking for us or any homosexuals we know, that led you to many times claim that their press releases were correct on this one item, which means they were probably wrong on most other issues.

If you would read your own issue, the next page, 5, "Speaking Out," you will see that we, as editors of ONE, were working in this field and getting much recognition for years, and there is no excuse for you and others not to have known about it. To have interviews with Johnny-come-latelys and ignore Don Slater, the foremost thinker in the world on this subject, is to show a certain amount of selective viewing that is like that of Anita Bryant, etc. The sad fact is that there are so few "thinkers" but many guilt-ridden nuts who want to shout their guilt away by marching in the street, and think they are automatically given the knowledge needed, which intelligent people know comes only from a lot of hard studying and work.

Also, once again, we have the Archives of the Homosexual Movement, and anyone seriously

interested in helping preserve the history, will want to donate money and materials to the library to see that it is complete and balanced as possible.

Sincerely,

William Edward Glover
Vice Chair
Homosexual Information Center
Los Angeles, CA

civil rights, but . . .

Dear GCN,

I sent this for the information of your readers. Keep fighting.

Sincerely,

David Atkinson
Milford, MA

Dear Mr. Atkinson:

Thank you for visiting my mobile office to express your views on gay rights.

I share your view that all citizens should be accorded full civil rights. Every citizen is entitled to the freedom to choose an individual lifestyle, and to pursue that lifestyle without discrimination. On June 27, 1977, however, I voted in favor of an amendment to the Legal Services Corporation Act which prohibits the Legal Services Corporation from providing legal assistance with respect to any proceeding or litigation arising out of disputes on the issue of homosexuality. I do not believe that such an expenditure is the best allocation of federal funds. At a time when the Congress is attempting to restrict spending, difficult budget decisions must be made. Certain programs serving only a small percentage of low-income persons must be eliminated in favor of those which serve the greatest number of low-income persons. Legal Service Corporation defense of homosexual rights represents such a difficult priority decision and, unfortunately, I feel it must be sacrificed to benefit Legal Services programs serving a greater proportion of the population.

Again, thank you for taking the time to express your views. I appreciate the benefit of your counsel on this matter, and I will keep your views in mind in the future.

With best wishes, I am

Sincerely,

Joseph D. Early
Member of Congress
Washington, D.C.

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This is an important election year for lesbians and gay men. Defeats in Dade County, Wichita, St. Paul, and Eugene, and the Briggs Initiative in California all demonstrate the willingness of the majority to withhold basic civil rights from gay people. Too often there seems no good answer to the question, "So what can I do about it." For those who can not come out publicly, there often aren't many options in the fight for gay rights. This year there is. You can vote. Some candidates clearly support anti-discrimination ordinances in the areas of housing, employment, and public accommodations. They deserve your support!

The North Shore Gay Alliance was formed to find out how candidates stand on gay rights issues. We have sent a simple, one-question inquiry to most candidates involved in State and North Shore campaigns. The responses to that questionnaire are listed below:

Strongly support gay rights legislation:

Paul E. Tsongas (D), Candidate for U.S. Senate
William F. Weld (R), Candidate for Attorney General

Support gay rights legislation:

John W. Sears (R), Candidate for Secretary of the Commonwealth
"I strongly oppose discrimination in housing and public accommodations — and oppose it as well in employment."
Richard R. Silva (R), Candidate for the House, Fifth Essex
"I have supported most Gay Rights legislation this session and expect I will in the upcoming session."
Chester E. Stone, Jr. (D), Candidate for the House, Fifth Essex
"I think everybody has the right to live in any manner they choose, regardless of who they are, or what they are."

Qualified: Gertrude R. Florini (R), Candidate for the House, Sixth Essex

"I am and always will stand for human rights for all. I do not however know the content of the bills you refer to . . . Certainly discrimination in housing, employment, and public accommodations for anyone is against my principles."

We encourage you to read GCN for additional information on the stands which candidates have taken on gay rights issues.

Commentary: Sen. Edward Brooke on Gay and Women's Issues

By Charlotte Bunch and Patricia Hanratty

BOSTON — As the Nov. 7 Senate race approaches, it is important that gay voters know Senator Edward Brooke's position on matters of concern to us. As the only black Senator, Brooke's stand on black civil liberties is rightly assumed by be impressive. But fewer people know Brooke's record on gay rights and women's issues. For the past 12 years he has vocally led the fight to ensure human rights for all. Abortion, the ERA, equal credit, equal pay and civil rights protection for lesbians and gay men are only a few of the causes he has championed. His record on key issues reflects not only his commitment but also his leadership in these areas.

Gay Rights

Brooke has offered to introduce the gay rights bill into the Senate which still does not have its own version of the House bill. He has been in communication with national gay groups to insure the best possible strategy for the bill. Considering Brooke's effectiveness and leadership on other unpopular issues, as well as his national stature, he will be an invaluable ally to the gay movement in the years ahead. Early on, Brooke spoke out publicly against Anita Bryant's campaign in Dade County and has consistently supported gay rights on numerous occasions.

Abortion

For the past five years Brooke has been one of the only members of the Senate willing to lead the fight for reproductive freedom. In his role as senior Republican on the Appropriations Subcommittee, Brooke has held out against the cutoff of all funds for abortion. Because of his role in this fight, the National Abortion Rights Action League, the National Organization for Women, and Planned Parenthood strongly support him. NARAL broke with its tradition of not supporting political candidates to endorse Brooke.

ERA

Brooke was one of the first sponsors of the ERA in 1970 and led the way in supporting the ERA extension this year. In reiterating NOW's support of Brooke, national vice president Arlie Scott said, "Brooke took leadership in the fight for the ERA extension from the beginning; he was there when few others were." Brooke and Sen. Birch Bayh (D-Ind) led the fight against rescission and Brooke personally won over a crucial number of his colleagues on the extension issue. Both NOW and the Massachusetts Women's Political Caucus have endorsed Brooke's reelection bid because of his "leadership position on feminist issues." Gloria Steinem and NOW president Eleanor Smeal both came to Boston to demonstrate their strong support for Brooke. On every civil rights issue and bill to

outlaw discrimination over the past decade Brooke has demonstrated his commitment. His effectiveness in these areas has made him a prime target of the right wing. The same forces which have led the fight against gay rights ordinances have declared Brooke a candidate to be defeated. As the right

wing has understood, what Brooke has done and will continue to do is clear. In the human rights battles of today, gay men and lesbians need strongly committed and effective allies, not just passive supporters. Brooke has unquestionably shown himself to be such an ally.

International Group Will Work

AMSTERDAM — The International P.E.N., the world-wide organization of authors, last week passed a resolution calling on all P.E.N. Centers and their members to work actively to end discrimination against writers and writings on the basis of homosexuality.

The resolution, presented by Daniel de Lange for the Dutch P.E.N. Center, was voted on at a meeting of the International P.E.N.'s Executive Committee held in Barcelona Oct. 12, where it was approved by 21 of the 30 member centers represented at the meeting. There were no votes against, with the other 9 centers abstaining.

Among those voting favorably were the American, British, French and West German centers. Significantly, some Eastern European centers also voted for the resolution.

The well-known British novelist Francis King, at the meeting for the English P.E.N. Center, expressed his outspoken support for the resolution.

The host Catalan Center was also strongly in favor of the resolution. In Spain, where the meeting was held, homosexuality is still illegal, and the passage of the resolution attracted attention in a number of newspapers. Several right-wing papers, however, pointedly failed to mention it in their coverage of the Barcelona meeting.

The text of the accepted resolution emphasizes that in many countries "It is more difficult for a literary work dealing with a homosexual subject or theme to find a respectable publisher or a favorable critical reception that it is for a work of comparable quality with a non-homosexual theme." Similarly, "It is more difficult for a writer known or thought to be homosexual to find a respectable publisher or a favorable critical reception than it is for another writer of comparable quality." The resolution also points out that "in practically every country there is extensive discrimination against women and men with a homosexual life style or preference."

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THE NEW VENEREAL DISEASE PREVENTION FOR EVERYONE

Page 2: The Sexually Active Male
Careful washing after sex will reduce the possibility of catching VD.

The germs that cause syphilis and gonorrhea, as well as some other sexually transmitted diseases, are sensitive to soap and water. Wash before sex for hygienic purposes.

Immediately After Intercourse:

Soap genitals working a bit of soft mushy soap into urinary opening. Rinse. Repeat procedure. Then urinate (which may sting). Extended exposure or delay before washing diminishes the effectiveness of this preventive measure.

Washing is doubly important since even in the absence of VD, other sexually transmitted germs can cause infections such as NGU (non-gonococcal urethritis) or NSU (non-specific urethritis).

If lubricants are involved in the sex act, use water-soluble preparations that will wash away. Do not use an oil base that can leave a film to trap germs.

Note: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcized penis.

With the development of vaccines against gonorrhea and syphilis, personal hygiene remains necessary to prevent other sexually transmitted diseases. For example: a gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

Page 3: Some Aspects of Personal Hygiene for Male and Female

Some infectious germs which are commonly found in the lower digestive tract may be transmitted from the rectum during certain sex activities. Also present may be parasites which cause gastro-intestinal disorders if swallowed (anal-oral route).

The mucous membranes of the genitourinary system are highly susceptible to infection by some of these germs from the rectum. For example: As a result of careless cleansing from rectum toward vagina by the female after toilet, germs are easily spread to the vagina where they may cause infections, and from which they may be transmitted during vaginal, as well as rectal, intercourse. Therefore, females must not cleanse in the direction of rectum to vagina.

Today it is considered that excessive douching may disturb the chemical balance of the vagina. Frequency and content should be discussed with a physician.

Personal hygiene before and after sex can be greatly aided by the bidet, a low bathroom fixture, designed to facilitate washing for disease prevention and proper cleansing after toilet. The American public, unfortunately, has never been adequately informed as to the advantages of the bidet, and it is not found in homes or hotels in the United States, whereas in many parts of the world it is widely used and significant to personal hygiene. Good hygiene requires careful washing of genital and rectal areas before and after sex.

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**AMERICAN FOUNDATION FOR
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93 Worth Street
New York, NY 10013

NEW YORK, NEW YORK

By Harold Pickett

NEW YORK CITY — New York City's gay news weekly in its Oct. 16 issue published a lengthy 4½-page article written by Morty Manford, an early activist in the gay movement, which criticizes the present political goal and strategy for passing a gay

rights bill in the City Council here. While evaluations, constructive criticism, and alternate proposals for activism are obviously needed, Manford's ill-timing and some of his tactics not only jeopardize the slim chances for Intro 384's passage in the City Council, but serve to further divide an already fractured movement.

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Basically, Manford fears that passage of the gay bill in the City Council will only lead to a public referendum in which the issue will be defeated, which is possible, and that a referendum to this effect would amend the city charter. "Tha' would be much more permanent and harder to change than an unfavorable city council vote." Manford also proposes more short-range, easily attainable goals for the movement and ways of creating more movement support among non-activists.

In the process of making proposals, however, Manford gratuitously slanders the Coalition for Lesbian and Gay Rights (CLGR) by the all-too familiar tactic of red-baiting. Earlier this year, persistent attempts at smearing and discrediting CLGR reached the point where a semi-secret meeting was held to propose forming a second, rival coalition, an "Association," which would have been controlled by members of the Study Group and New York Political Action Committee (NYPAC). In February, Herbert Rickman, aide to Mayor Edward Koch, called CLGR representatives "Trotskyites" and stormed out of a meeting because CLGR insisted on meeting with the mayor personally. Some feel that Rickman would not have felt free to indulge in name-calling had not other "inside" groups provided him with the idea and support to begin with. Red-baiting and attacks on CLGR and Gay Activist Alliance militancy have occurred frequently in *Gaysweek*, in particular by David Rothenberg, a member of NYPAC, but also by two other columnists as well.

Manford, a member of the Study Group, "an organization of gays professionally and occupationally in government and politics" (or those who hope to be), says that CLGR "is governed by a steering committee whose most influential leader was president of GAA in 1976 and is a former editor of *The Militant*, the newspaper of the Socialist Workers Party." This clear reference to David Thorstad is incorrect in that Thorstad was never an editor of *The Militant*, but only a staff writer. It is misleading because Thorstad, while open about his socialistic beliefs, resigned SWP membership in December 1973, because of the party's position on gay liberation.

David Thorstad, when asked about the alleged socialist domination of CLGR, said "It doesn't deserve serious response. Red-baiting is just stupid." Thorstad referred to the article as "amateurish, sophomoric, self-serving, and full of factual errors."

In Thorstad's opinion, the article's attack on present attempts to pass the gay rights bill is "close to sabotage. Its only effect is to encourage opposition in the City Council."

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Beyond E Talking With C

By Jill Clark

Charlotte Bunch, a current editor of the feminist quarterly magazine *Quest*, journeyed here last weekend from her home in Washington, D.C. to speak at a *No On Proposition 6* brunch-benefit on Sunday, October 29. This long-time lesbian feminist activist joined Leonard Matlovich in addressing an enthusiastic crowd of about two hundred people crammed into the Boston bar, *Somewhere*.

In her speech, Bunch shared with us her analysis of gay people's present political position and proposed a strategy for keeping gay rights movements alive and effective, emphasizing that this strategy depends heavily upon our involvement in electoral politics.

Bunch observed that, as a result of having made great progress in a short period of time (the early '70s), we have spent a lot of energy in the last two years defending ourselves against conservative reaction. "... Whether we win or lose on *Proposition 6*, the critical issue next is to get back on the offensive ..."

Bunch referred to *Proposition 6* — with its seemingly limitless potential for intimidating us — as "The Closet Bill" ... because, as Anita Bryant has promised her followers, if they can manage to get us back into our closets, we're defeated ... There's one thing that I like about Anita Bryant: She's always clear ... A lot of people are just as bigoted, but not as clear about it."

Continuing the theme of gay people's need to get back on the offensive, Bunch alerted us to the dangers inherent in our adopting the right-wing's view of us. "We are *not* about the 'problem of homosexuality', but rather about GAY POWER!" And we must always remember that, contrary to what right-wingers in *Save Our Children* and *Right to Life* want everyone to believe, "... we are not anti-children, anti-life, anti-America."

Bunch cited another recent trend among gay activists which threatens our movement: readiness to submit that "... gay is just the same as straight." To this expedient mollification she responded, "No, we are not the same. We are different ... as a result of being oppressed. Just as lesbians are different because they have struggled to throw off the women-hatred on which this society is founded ... Rather than fearing this difference, we must make it clear that this difference is positive ... We must say (to the conservative majority), 'Accept our difference and you will have something more in your lives and country.'"

Bunch offered a timely suggestion about how to realize most extensively our potential revolutionary influence: operating as a gay bloc in electoral politics. "In D.C.'s recent elections, every candidate that had been visibly, actively endorsed by the gay community won!" She also favors our forming coalitions with women, labor, minorities whenever possible. Although she realizes that many of these people presently do not want to unite with us on any issue, Bunch suspects that, "... the more we are organized, the more they will want to work with us ... Power connects with political principle: nobody is going to do anything out of the goodness of their heart."

The day after the benefit, Bunch was still in town and agreed to be interviewed by the *Gay Community News*. The following is an excerpt from our leisurely but lively conversation, shared over a pot of tea in a kitchenette animated by brilliant autumn sunlight.

CB: I went to college in the early sixties in North Carolina where I became immediately involved in the civil rights movement. That led me, like so many other people, into participation in the anti-war movement as well. I was involved in several different kinds of civil rights and anti-war groups primarily within the radical student Christian movement. So I had been involved in the radical movement for a long time when in 1968, there was an event called the Jeanette Rankin Brigade, which was a women's peace march. It was primarily traditional women's groups — like Women's Strike for Peace and Church Women United. Women's Strike for Peace had for years been providing this kind of all-women context in which to fight the war, but this was an event that a lot of radical women came to as well. A few women from different cities had already started to meet as radical women's discussion groups, and we all talked for hours and hours and hours there and were enormously excited about this idea.

So I was involved in the group in Washington, D.C. (where I lived) that started the first women's liberation group there — the first "consciousness-raising" group, really, though we didn't have that name for it yet. And it just felt *right* immediately, although it took a while to decide that it was OK politically to meet in an exclusively women's group and we went through a lot of struggle with that idea.

Out of this group, the Washington D.C. women's liberation movement was founded.

GCN: Was the composition of this

nascent women's liberation group similar to that of our movement today — young, middle-class, and college educated?

CB: Well, I disagree with the assumption that that is what the movement is now. I don't think the women's movement has ever been mostly middle-class. I bring this up because I think that, particularly coming from the Left, there has been a critique of the women's movement as "bourgeois;" I think that this is partially accurate but it is also used as another way to discredit the women's movement. In my experience, the women's movement is much more diverse in terms of class and age than the New Left has ever been, so coming from the Left this criticism is particularly ironic.

The group that I was in was composed of women, none of whom were still students though we were all under forty, and most of whom were white. We then started other groups, and that was my entree into feminism. I've been working in the women's movement ever since — organizing a variety of projects in

We must not see ourselves as the enemy of the people, or we will be the enemy of the people.

Washington, D.C., teaching. Eventually I became involved in the *Furies*, which was a lesbian-feminist collective started in 1971.

The *Furies* was a response to the whole issue of lesbianism in the women's movement. Most of the people who started the *Furies* had some history of involvement in the women's movement but had eventu-

ally begun to feel that we couldn't go on talking about lesbianism in the face of the resistance that we got from the women's movement. We realized that at that time, the only way to make other women see that we were an important part of the women's movement was to organize separately, building our own strength. There were of course lots more lesbians who remained closeted within the women's movement, as there are today.

GCN: In the ten issues of *The Furies* that the collective published between 1971 and 1973, much space was devoted to discussion of whether lesbians should work with straight women or organize separately, and, of course, to venting anger over the homophobic ideology of the women's movement. How would you compare that situation with the lesbian/straight split that exists in our movement today?

CB: I feel that this problem has lessened a lot. We have evolved into a new historical period and I don't think that this same split still exists between lesbians and straight women in the feminist movement; there are still issues to be resolved, but those issues are all centered on being clear about the politics of lesbianism and what it means for all feminists and not as much around a *denial* of lesbianism.

I also think that this split has diminished because separatism was an appropriate strategy at a certain period when we needed to make the issues clear, but I now think that we're in a new era not only for lesbian-feminists but for the entire women's movement.

GCN: Also in many articles which appeared in *The Furies*, you and other collective members indicated your support for lesbian-separatists in their choice of lifestyle. However, I'm still wondering whether you regard separatism as viable from a revolutionary point of view, whether you consider it to be an effective strategy to bring about radical social change ... ?

CB: First of all, I think the term "separatism" for any group means organizing itself separately, but what its strategy is may be any number of things. *The Furies* was never a culturally separatist collective because it was primarily a group working for society-wide political change.

Everyone must decide what action is appropriate to their own political time and situation. My sense right now in 1978 is that we are facing a right-wing backlash, we are facing a period of conservatism in this country. We have established certain principles as lesbians, and those we must stick by, but at this time we have to move out into the culture much more broadly. We have to

bring our strength, our music, our politics to a larger number of people rather than to a smaller number of people. Therefore, no, it's not, to me, right now, appropriate to be separatist in the sense of isolating ourselves from other people. There may be moments when a separatist strategy may be necessary, but I think as an over-all approach that it

I make a distinction between "right-wing", which I think represents a manipulative faction in our society, and genuine "conservative" politics, which I have some respect for although I disagree with it considerably. I feel a lot of people in this

isn't the most effective one for lesbians to adopt.

In fact, it seems that the primary strategy for lesbians now is to take over leadership — strongly in the feminist movement and the arena of establishment politics. One of the bad results of lesbian separatism as a sub-culture is that we have been ghettoized. Also, because we have placed strong emphasis on lesbian community resistance to our being leaders there, we have been ghettoized. And so we get into a situation — and our conversation now is a case in point — where the primary subject that we are expected to address is lesbianism. That's important to me, but it's also important to talk about what's happening to the whole feminist movement, what's happening with the ERA extension, what's happening in the elections this year.

Within the gay movement, I'd like to see the resistance to lesbians' being leaders broken down. There's a tendency to think of lesbians as leaders of a section of the gay movement, but somehow men are still the leaders of the gay movement as a whole.

GCN: In the speech that you gave at yesterday's "No On Proposition 6" benefit, you insisted that we must show the people of this country that the right wing does not hold the "key to their hearts and minds." But, doesn't it? Given the fact that most U.S. citizens do, in fact, fervently believe in the sanctity of the god-fearing, nuclear family and the glories of capitalism, why did you say that we, — gays — are the keepers of this visionary "key"? Shouldn't we instead expect to have to undo a lot of destructive socialization first? Only after this task is accomplished will our feminist values and visions coincide with those of the rest of our society ...

CB: ... Well, no one really knows what is the "key" to the hearts of the American public. But I do believe that the majority of the people in this country would like things to be better and don't particularly want to be oppressive. And I think that if you are a person working for political change that you have to believe this. On the other hand, the American public doesn't know *how* to make these improvements.

Before I continue, I should clarify something: I make a distinction between the extreme "right-wing", which I think represents a very manipulative faction in our society, and genuine "conservative" politics, which I have some respect for although I disagree with it considerably. I feel a lot of people in this

Will the Real Homosexual Please Stand Up?

WORD IS OUT

Stories of Some of Our Lives

By Nancy Adair and Casey Adair.

337-pp. Dell Publishing Company and

New Glide Publications, New York, San Francisco.
\$7.95.

Reviewed by Lisa Nussbaum

Coming out in book form, as a series of transcripts from the documentary film of the same name, *Word Is Out* fulfills its promise. But it doesn't keep its word, or more accurately, its words. Instead it gives them away, joyously rolling them out as the composite portrait of 26 gay men and women.

Here at last is a palpable record of "some of our lives," in a way that the movie could not be. Only memory can recreate scenes from the movie, while a book can be opened again and again for the same purpose. Of course, movie translated into book loses in the process — as in the visual quality of many stories interlacing one another or in the audio quality of detecting differing intonations and phrasings. But what the book loses in spontaneity, it captures in content, and with slight jogs of memory (and a movie revival, say every two to three years), the faces and stories should retain their vivacity.

Nancy Adair and Casey Adair (Nancy's mother) co-wrote the book. If the mother-daughter pairing leaves you breathless, read Casey's prologue and you will be made even more so. In it, she describes her relationship to the six filmmakers (the Mariposa Film Group) who produced *Word Is Out*, her involvement in the project, reaction to knowledge of her son's homosexuality and her daughter's lesbianism, and other personal feelings. She writes:

I really can't separate "The Film" from my relationship and love for my children (Nancy and Peter), from my responses to two homosexual children, from my growth and development through close contact with them and their friends, from my irresistible urge to communicate what I have learned to my straight friends and relatives. Somehow it is all one undifferentiated ball of yarn-collected from leftover bits and strands of many colors and textures wound together in a spirit of conservation (they may come in handy some day).

Casey closes with these thoughts:

So much of the behavior of homosexuals (and of all of us) is the result of the traumas and anxieties suffered because of the attitudes of society. Were there no biases and prejudices, the problems of gays would be solved. Homosexuality per se does not create difficulties; it is the widespread fear, ignorance, and condemnation of it.

I am not unaware of the other horrors homosexuals are subjected to, which are clearly documented in the interviews in this book. I simply feel that my own experience, more immediate and understood by me, qualifies me as a spokesperson to those who are unable to accept the homosexuality of people around them.

These are quite moving and empathetic words beyond wildest expectations for my own mother to have written. And probably for most of our mothers to have written.

The counterpart narrative comes from Nancy at the book's end as she relates how the movie came to be, and then the book, complete with all of the joys and sorrows contained therein. She tells of her brother Peter's first conceiving of the idea for the film as a documentary for use in the schools, but having to greatly alter and broaden this idea; of learning how to wield videotape and camera equipment and feel confident at it; of how the format of the film continually grew and developed; of how the collective process worked (and sometimes didn't); of meeting many lesbians around the country and falling in love with not a few; of fundraising efforts and screenings to elicit more funds and reactions; of the making of the film from start to finish. Nancy integrates into her own text comments from others associated with the film for added breadth. Some of Nancy's comments follow:

After the making of a half-hour composite tape in the earliest stages screened to prospective investors within the gay community, Nancy gave this reaction:

Neither the audience nor Peter and I expected to be so overwhelmed by the primitive black-and-white compilation. The viewing of these intercut oral histories resulted in the quantum leap of our consciousnesses. We had created a mirror that gave us the affirmation we so desperately needed. Each story had been lived separately, yet each reflected

every other. We realized with a great sense of responsibility that we were painting one of the first realistic composite portraits of homosexuals. We hoped that one result would be that gay people would never again doubt their own existence.

After a later screening, to which a larger group came than had to the first, including people who had been interviewed, she relates:

People who were in the film but who did not know each other met and hugged like long-lost friends. Gays from various political factions were talking with each other. If getting together were the only thing the film was to accomplish, it would be a success as far as I was concerned. . . .

Other gay men and women whose lifestyles were so very different said that for the first time they had seen a film that taught them about each other.

On selecting people to appear in the film:

The people we chose for the film are a reflection of the film as we have unconsciously made. They are like desert cactuses; despite the lack of nurturance from society, they are healthy survivors, and they have thick skins. Many are alone; they are lonely; they are sensitive in direct proportion to the strong defenses which they have had to develop to protect themselves. The couples also reflect this strength. They are each other's defense against the hostile world, each other's port in the storm. We kept responding to the people who were like the ones we

already had in the film — people who, despite the odds, are as self-actualized as they can possibly be.

And, finally, of the interviewing process:

Our only intention in the interviews was to create the question, to build an atmosphere that would allow each participant to feel comfortable enough to be by herself or himself. It was most important to us to be true to the individual's personality and sensibility. Six thousand watts of light and a huge film camera are not conducive to the creation of this atmosphere. The interviewers were forced to do whatever they could to counterbalance these obtrusive elements. Besides working the camera and asking the questions, we had to respond in a meaningful way so that the subjects would feel that they were being listened to and supported — the meanest trick of all.

A selected, annotated bibliography closes out the book, including works of fiction, poetry, nonfiction and biography.

The variegated texture of personalities portrayed in *Word Is Out* hinders a recounting of their stories in any great depth. But pick up a copy and read these stories at your leisure. Read them again and again, picking and choosing if you want. They'll invade your heart and soul, and then you're hooked. Because, when all is said and done, each one of their stories belongs to us, and each one of us, to them.



gay community news

Book Review

November 11, 1978

FICTION

NOCTURNES FOR THE KING OF NAPLES.

By Edmund White.

LOVING HER. By Ann Shockley.

A RECKONING. By May Sarton

NONFICTION

WORD IS OUT. By Nancy Adair and Casey Adair.

RELATIONSHIPS. By Steve Berman and Vivien Weiss.

THE GAY PICTUREBOOK. By Michael Emory.

THE FAGGOTS AND THEIR FRIENDS

BETWEEN REVOLUTIONS. By Larry Mitchell,
Drawings by Ned Asta.

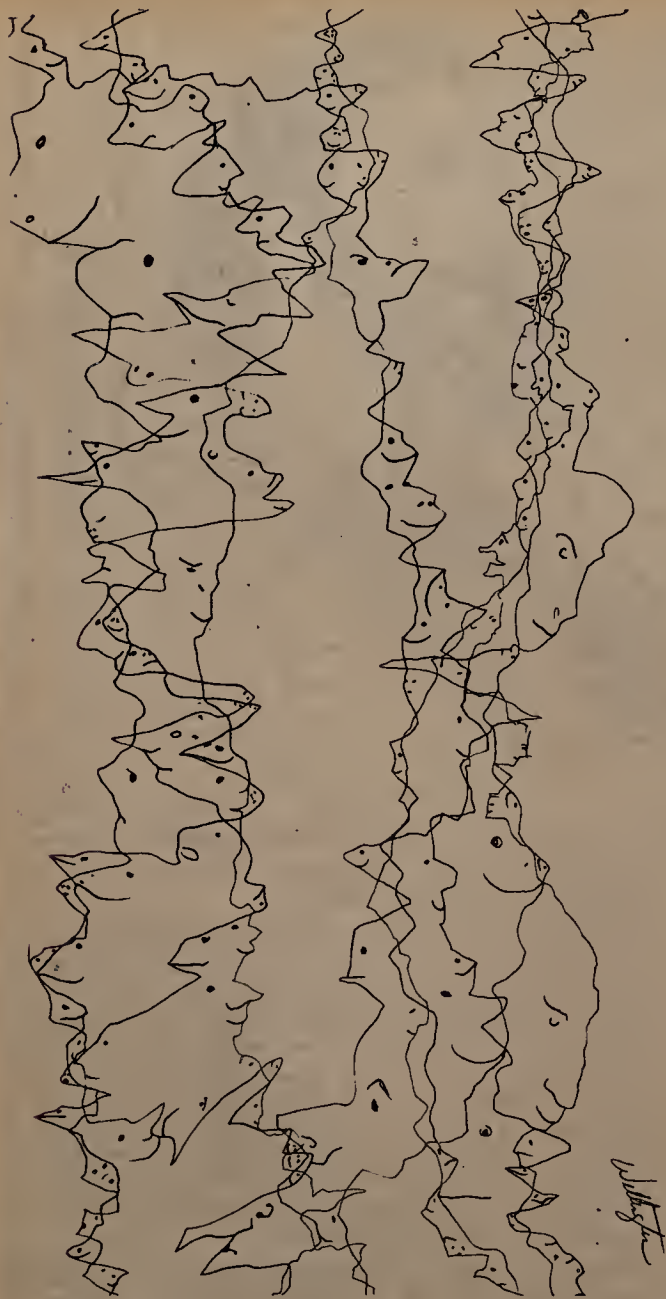
HOMOSEXUAL DESIRE. By Guy Hocquenghem.

SILENCES. By Tillie Olsen.

THE NUDE MALE. By Margaret Walters.

FEMINISM AND SUFFRAGE. By Ellen Carol
Dubois.

THE NOTEBOOKS THAT EMMA GAVE ME.



CONTRIBUTORS

Coordination — Eric Rofes, Amy Hoffman, Tim Grant, Mark Zimmerman.

Illustrators — Michael Smith, Doug Barry, Roberta Stone, Jill Clark, Doug Law, Bob Wellington.



Zeus and Ganymede (Greek red-figure vase), by The Penthesileia Painter. —Ferrara, Archaeological Museum

Cheesecake Through the Ages

THE NUDE MALE

A New Perspective.

By Margaret Walters.

352 pp. Illustrated, Paddington Press, New York
and London, \$12.95.

Reviewed by Jeff Ruda

The nude male is a great subject. It raises a swarm of fascinating issues: nudity and, by implication, clothing as a focus of social history; the role of art in social history; the role of sexuality in art; possible changes in art and in sexual behavior as a result of the women's and gay movements. Paddington Press, a publisher with a reputation for tackling worthwhile offbeat topics, has produced a physically attractive, profusely illustrated, reasonably priced book intended to present a feminist history of the subject. Margaret Walter's text does in fact have very good things to say — five whole paragraphs of valuable original insights, two of them in a continuous passage, out of a three hundred page publication.

What went wrong? Walters claims to have some experience in the women's movement, and she teaches English at the University of Reading in England, where competition for university teaching appointments is possibly even more demanding than in this country, yet she lacks just those qualities essential to the assignment. One is a critical awareness of male-oriented analytical categories, and the other is familiarity with methods of history-writing in general, if not those of art history in particular.

The book is organized as a historical survey. An introduction previews all the material to be covered. The nine following chapters treat chronologically: ancient Greek art, earlier Christian art, the fifteenth century (early Renaissance), Michelangelo, the sixteenth century (mannerism), the seventeenth century (baroque), the eighteenth century (rococo), the late eighteenth and early nineteenth centuries (neoclassicism and romanticism), the later nineteenth century (realism and academicism), and the twentieth century. At the end are a chapter on pornographic nudes and a brief run-through of recent male nudes by women artists.

If this pattern resembles that of conventional college art history textbooks, leaving out the non-Western cultures commonly neglected by those textbooks, the resemblance is not accidental. Each chapter is little more than a cut-and-paste job from a few of the most readily available sources in each area, either works from college course reading lists or books recently published in London. Oddly, if honestly, Walters footnotes all her references, as though her patchwork were intended for specialist scholars. However, her approach will baffle specialists and lay readers alike by the constant, unqualified citation of authors from different fields. Art historians will know who Panofsky was, and medievalists or church historians David Knowles; few from either group may recognize the other's authorities or be able to distinguish them from the author's contemporaries. She refers to works of art with equal off-handedness, giving locations on no more than three occasions. Finally, Walters bungles artists' names. How could

any non-specialist hope to track down a work by "Antonio da Messina" or "Veneziano" without help?

Walters seldom undertakes an independent analysis of the material, and when she does, the results are more often than not disastrous. She speaks dogmatically of the predominance of nude male over female imagery in classical Greek religious art, when, in fact, very little is known of Greek religion. Regarding the art itself, it is nonsense to say that late archaic to classical statues of females lack either religious awesomeness or sensuousness because they are clothed. Living in England, has Walters never seen the Parthenon goddesses in the British Museum?

The two most beautiful classical Greek sculptures in America are now in a single gallery of the Boston Museum of Fine Arts; those within range can judge for themselves. One is probably part of an early classical, fifth-century B.C. altar. The two female figures of its main scene, perhaps the goddesses Persephone and Aphrodite, are heavily powerful — dignified in their elaborate draperies, but sensuous nonetheless. The drapery emphasizes the shapes of breasts and thighs through rich light and shadow effects, in a manner which would scarcely be possible for nude figures in low relief. (A side panel, by the way, shows one of the most beautiful boys in Western art, a nude harpist with perfect young athlete's body, completely absorbed in his music.) Nearby, the so-called "Bartlett head" is probably from a late-classical Aphrodite, one of the few surviving Fourth-Century B.C. originals by students of the great sculptor Praxiteles. Part of her beauty is accidental: the subtlety of her expression is exaggerated by the loss of a polished and colored surface due to millenia of burial, allowing sparkly dances of light through translucent, crystalline marble. Yet the artist's conception remains, not the harsh beauty of the previous century, but prettiness raised to the level of grandeur, a warm slight smile and a distant stare. This is hardly the trite sex object Walters sees in the female statues of the period.

Walters' attempt to deal with sexual symbolism are even less satisfactory. Her persistent discovery of "phallic breasts" in buxom female nudes from Rubens through the nineteenth century says more about Walters's own mentality than about any artist's. Her entire chapter on Michelangelo, as well as her discussion of Leonardo, Rubens, and other, more briefly treated artists, is predicated on a simple-minded, dime-store Freudian model of psychosexual development. Even non-feminist psychologists have recognized the extent to which Freud's theories are male-oriented and culture-bound, yet Walters applies them with unhesitating literalness. No one can doubt that Michelangelo's art reflects his sexuality, but it is absurd to suppose that we still have access to the detailed mechanics of the process.

What she leaves out is as bad for the book as what she does say. For example, David as a Florentine civic emblem is well-known today precisely because of its male subject. In the fifteenth century, Judith was almost interchangeable with David in this role. She goes unmentioned in Walters's discussion of political imagery. Judith was a heroine of the Old

Continued on Page 8

Finding Our Voices

SILENCES

By Tillie Olsen.

289 pp. Delacorte Press, 1978, \$10.95

Reviewed by Peg Cruikshank

Silences is one of the most exciting books I've read in ten years. I read the first fifty pages sitting by a hot springs pool in Calistoga, California, and the rest in a backyard in Napa, where I could enjoy the double pleasure of a nude stretch on the grass and the revelations of Tillie Olsen.

By "silences," the author means the unfruitful periods of a writer's life, the external pressures or the inner conditions which either impede her creative flow or stop it altogether. And Olsen wants to know why years pass between the publication of one work and another; why some writers produce only one book; and why some planned works never come to life. Looking from the other side, she wonders what circumstances induce creative work.

These two themes — periods of silence and favorable conditions for writing — lead Olsen to consider women's experience, her own included. She shows that although both female and male writers can be stifled, silences are far more destructive for a woman, because her life tends to be fragmented and because a creative woman is seen as a kind of freak.

This book demonstrates that male writers have relied heavily on the nurturing atmosphere provided by the women in their lives. Not only do women not get this tending, they are expected to provide it *and* to pursue their writing.

Women in our century, writes Olsen, are "born to the wrong circumstances — diminished, excluded, founded, silenced" (p. 36), an idea she elaborates beautifully. No summary could do *Silences* justice.

The book is written with an unselfconscious directness which I find appealing and rare.

Part One consists of two lectures: "Silences in Literature" (1962) and "One Out of Twelve: Women Who are Writers in our Century" (1971); and the afterward to *Life in the Iron Mills*, a neglected classic by Rebecca Harding Davis. Tillie Olsen praises Davis but shows how household duties and the care of a male ego had devastating effects on her writing life.

Part Two of *Silences* is called "Acerbs (something sour tasting), Asides, Amulets, Exhumations, Sources, Deepenings, Roundings, Expansions." Here Olsen quotes from the letters and journals of both



well-known and obscure writers. One section is headed "Other Obstacles, Balks, Encumbrances in Coming to One's Own Voice, Vision, Circumference." Recent women's writing has often been like these titles — apparently jumbled, but in fact coherent; circling the subject rather than strangling it; meditative; angry.

In 1977, when I heard Tillie Olsen read one of her stories to a college audience in St. Peter, Minnesota, I felt I was in the presence of an extraordinary human being. And *Silences* reminds me that, like any visionary, Olsen makes us look at the familiar and see what we missed before — in this case the *magnitude* of the oppression of women. But even though this is a passionately feminist book, it also considers sympathetically the silences of male writers: Hardy, Melville, and Hopkins, for example.

Like *A Room of One's Own*, *Silences* conveys a sense of great urgency about what Olsen calls our struggle for "wholeselfness." A difference is that Virginia Woolf relies to some extent on the charm of her personality to carry her message (in much the same way Ruskin and Arnold did), while Tillie Olsen does not. Yet *Silences* is a very personal book because Olsen describes the "obstacles, balks, and encumbrances" of her earlier life.

A survivor of labor struggles, she strongly identifies with those for whom silences mean not delays and interruptions but no creative work at all. No favorable circumstances. Part of the excitement of the book is the sense of the work still to be written, especially autobiographical work by women.

Although a comment on Oscar Wilde (p. 148) shows that Olsen is not homophobic, the absence of

any discussion of links between homosexuality and silences is disappointing. There are no index references to lesbians or homosexuals, and in several references to Emily Dickinson there is no mention of her love poems to women. Surely uneasiness about their homosexual feelings or about society's response must have prevented some, perhaps many, lesbian and gay, male writers from finding their own "voice, vision, circumference." A topic to be investigated.

The author of *Silences* was interviewed in the *San Francisco Chronicle* on October 2. "Olsen knows about silences. For twenty years, while she was rearing four daughters [and] working at odd jobs including ironing ties and capping Best Foods mayonnaise jars . . . she wrote nothing." Now, at 65, she writes in a rented garage in Santa Cruz.

The Daze of Wine and Roses

NOCTURNES FOR THE KING OF NAPLES

By Edmund White.

165 pp. Saint Martin's Press, New York, 1978.

Reviewed by Andy Beck

In music, a nocturne is a composition of a romantic or dreamy character considered appropriate to the night. In art, a nocturne is a night scene.

In Edmund White's new novel, the nocturnes are carefully constructed chapters, each one a memory, sometimes a lament, of a lost love. The mood is mysterious, almost haunting — and the memory of the book lingers like the memory of a dream one can't shake upon waking.

Nocturnes for the King of Naples is such an original creation that to classify it as a "gay novel" is wholly inappropriate and totally unfair. But, yes, it does focus on the relationship between an artist or writer of international repute and the unnamed narrator. Yes, it does present a startling vivid picture of cafe society and gay life in Europe in recent decades. And, yes, it does convey the anguish and ecstasy of recalling a long-dead but unforgettable love affair.

But the co-author of *The Joy of Gay Sex* is doing much more here. *Nocturnes* is a challenging, invigorating book. The writing is complicated and deliberate, the descriptions uncomfortably precise. It is a difficult book, perhaps the longest 135-page book around. But it offers the reader stunning images, powerful passions and warm intimacies, almost in the nature of wrenched confessions. Once one accepts and appreciates (if one can) White's style, the book is a pleasure. It is meant to be savored gently and dwelled upon for days afterward.

There is danger that a book so unabashedly romantic could become pretentious. It never does. White creates a careful balance between the emotional and the rational which results in a work of irony: the comeuppance of dreams, fantasies and hopes.

Some of the images are overwhelming. A pier that serves as a pick-up spot, captured against the coldness of night sky and night water with waves as "perfunctory applause," hits the reader on the first page. This nocturne ends unexpectedly, but delightfully, and at once we're in the book's spell.

The most original scene occurs in an opera repertory theatre, where the narrator and his lover-of-the-moment, Craig, live among the sets and flats. Each night, they assemble a new setting — tonight a penthouse, tomorrow a dungeon — and make love in that fantasy world on an otherwise empty stage. This is an audacious move on White's part, but the chapter works and is quite beautiful.

Most of the characters remain elusive throughout the book, most especially the "you" to whom each nocturne is addressed. We catch glimpses, overhear snatches of conversation — but just who "you" is may not be as important as his devastating effect on the narrator.

Gradually we form a picture of the narrator — but it's almost like watching a movie through gauze. We're fairly sure we know what's going on — but do we really know? What the reader brings away from the novel is emotion — all the more painful because we are forced to put so much of our feelings and associations into the book.

Nocturnes for the King of Naples offers the unexpected in each chapter. The ironies it captures are so humorous and so agonizing that we're amazed at its honesty. The plotting and situations are unique, but never contrived. They are, in fact, refreshing. This is a difficult book, true, but definitely worth a commitment from a sensitive reader.

Keeping Stonewall.....Alive

THE FAGGOTS & THEIR FRIENDS BETWEEN REVOLUTIONS

Text by Larry Mitchell. Drawings by Ned Asta. 113 pp. Calamus Books, Ithaca, New York, \$4.00 paperback.

HOMOSEXUAL DESIRE

By Guy Hocquenghem. (Translated by Daniella Dan-goor; Preface by Jeffrey Weeks.) 144 pp. Allison & Busby, 6a Noel St., London, W1V 3RB. £2.95.

Reviewed by Charley Shively

These two books raise the question of what (if anything) still survives from the Sixties. *The Faggots and Their Friends Between Revolutions* is something of a sequel to *Great Gay in The Morning! One Group's Approach to Communal Living and Sexual Politics* by the 25 to 6 Baking & Trucking Society (Times Change Press, 1972). Guy Hocquenghem's *Homosexual Desire* grew out of the May '68 impulse in France and was first published in 1972 (Editions Universitaires, Paris). Thus the translation comes to us essentially a decade after the author's inspiration, a good time to ponder Larry Mitchell's beginning words: "It's been a long time since the last revolution and the faggots and their friends are still not free."

The Sixties for gay liberation begins June 28, 1969, and when it ends is now a matter of debate. Some seem to wish its end was January 1, 1970. Sneers about the irrelevance of the Sixties abound. A *GCN* reviewer, for instance, accused Allaen Ginsberg of "re-living the past. He would rather be a part of that time than focusing on the present." Ginsberg is now supposedly "revered" only "by those who also have



not been brave enough to face the Seventies." (May 6, 1978) Even more reactionary lines are followed by the *Advocate*, the NGTF, and others who hope to bury militancy among gay people. Susan Saxe writes from prison that "We have swallowed the myths created by the government and the media that the Sixties are dead, that our political protest was just

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Go Gentle Into That Good Night

A RECKONING

By May Sarton.

254 pp. W.W. Norton & Co., New York, \$9.95.

Reviewed by Janice Tucker

Despite eleven books of poetry, fifteen novels, and five volumes of journals, May Sarton has yet to receive either the critical attention or the readership that her work merits. The cause of this general failure to recognize the importance of this writer would seem to be Sarton's controversial and independent choice of subject matter. Writing about strong women, and especially strong older women, before the modern feminist movement, certainly set her apart from the mainstream of "serious" literature. In the sixties, writing about homosexuality certainly did not help Sarton fit in among her contemporaries. May Sarton has always asserted an independent vision, creating a world of characters whom the public has not cared to read about until recent years. With the publication of her new novel, a critic ignorant of the contemporary historical context of her work could say that Sarton has finally succeeded in focusing on issues of "timely interest." It seems more accurate to say that the times have finally caught up with May Sarton. The result is a book that is as much a product of the insight and sensitivity of Sarton as it is a book of great relevance to our lives.

A Reckoning takes us through the life of Laura Spelman from her doctor's announcement that her breathing difficulties are not caused by her weight but by cancer of the lungs, to her final "letting go" — of life, of her dear friend Ella, of the "real connections" in her sixty-odd years. The few months of Spelman's life that we see, reveal the results of her evaluation of her entire life. She sorts through images of the past as if placing the contents of her life into a sifter and watching the scenes pass through the holes. The residue, what remains after she lets the less important relationships and incidents slip away, is her relationships with women — her mother, her daughter, her friendship with "incomparable Ella, of the years in Paris at the Sorbonne."

Laura Spelman has led a life of great privilege and great joy but it is only during her final months that she is able to understand that the intense connections in her life — those experiences that made her feel most alive, most in harmony with herself — were not those moments she spent as a wife and mother, but those moments seized in youth or seized after her husband's death when she could focus her energies, however unconsciously, on women. As an editor at



Jill Krennmentz

Houghton-Mifflin she finds herself encouraging a frightened, insecure lesbian writer confronting the experience of coming out publicly through the publication of her autobiographical novel. Through her professional relationship with Harriet Moors, Laura is able to assess the way the pressures of society have affected her life and conclude, "Women's feelings for one another has been buried world for so long, a cause of fear and shame. . . . Now at last we are beginning to understand the blessing."

Laura's ability to assert her right to "die my own death" leads her to assume a selfishness that is rarely acceptable in women and, in fact, her children resent her decision *not* to fall apart and become a dependent invalid. She limits her visitors and focuses on her inner life. She enjoys the music that has been her lifelong friend and she delights in the arrival of spring. Despite the pain and inconveniences of having one's body deteriorate while one's mind is clear and alive, Laura is able to *grow* into death. By preparing herself for the final letting go, Laura ends her life as she hopes every story will end — with a conclusion that is illuminating, inspiring and strengthening.

Sarton's attitude towards homosexuality has progressed considerably since she has her main character in *Mrs. Stevens Hears the Mermaids Singing* state, "A woman is meant to create children not works of art . . . The woman who does is aberrant." Perhaps the most sensitive, supportive character in the book is Laura's son Ben, a gay artist living on the West Coast,

who can be the quiet presence Laura needs during her final days. Sarton shows another side of homosexuality as she sketches the portrait of Jo, Laura's older sister, a successful academic and president of a New England women's college whose only love affair, during her youth, was broken up by their mother because it was with another woman. At that time she "decided that loving a woman was more than I could handle ever again, too intense and too painful . . . and in my world too dangerous." Through Laura's eyes her sister has survived "as a somehow mutilated person," without the real connections that have made Laura's life so precious.

While the book focuses on the process of dying, it is neither morbid nor depressing. Instead, the book is an inspiring story of the strength and, yes, heroicism of Laura Spelman, as she realizes that "sharing the experience of being a woman" has been the most wonderful part of her life.

Writing about Sarton in *Lesbian Images*, Jane Rule states, "Her claim here and elsewhere, that the gifted woman, whether intellectual or artist, is a monster is not entirely a ruse, for the problems are real enough, and the suffering is genuine, but so is the glory of being that sort of monster, and May Sarton knows it." It is particularly that same ability, of showing Laura Spelman as a monster, flouting the conventional role of the dying woman, yet imbuing her with a special kind of glory, that works so well for Sarton in *A Reckoning*. Laura's passing into the Dark is an important and illuminating journey.

A Study in Black and White

LOVING HER

By Ann Shockley.

205 pp. Avon Books, New York, \$1.75.

Reviewed by Beverly Smith

Ann Shockley's *Loving Her* is a novel of essential importance. In creating the character, Renay, the author makes real the possibility of black lesbians in fiction and thus also makes more real our possibilities in life.

The novel is the story of Renay's relationship with Terry, who is white, wealthy and a writer. Renay is in her late twenties, married to Jerome Lee and mother of a daughter, Denise. Terry and Renay meet at the club where Renay plays piano. When the book opens, Renay is preparing to leave Jerome Lee, who has abused her physically and emotionally throughout their relationship. She takes Denise and goes to live with Terry. Originally published in hardcover in 1974, the book came out in paperback last summer.

I suspect Shockley wrote this book out of her need to present a reality she'd lived intensely but which was absolutely invisible to almost everybody else. It's also my guess that she wrote it years before anyone saw fit to publish it.

I have both positive and negative feelings about the novel. *Loving Her* is a unique contribution to lesbian literature because it deals respectfully and knowledgeably with blacks, lesbians and black lesbians all within the covers of the same book. However, I have strong disagreements with the novel's politics, which are liberal at best. More specifically, Shockley does not have a lesbian feminist analysis of the lives and events she portrays. One probable reason for this lack is that the novel was written before the develop-

ment of lesbian feminist and black feminist political analyses.

Adrienne Rich, speaking of the necessity for lesbian literature, declared, "I was always looking to poetry and to literature to find out what was possible, what could be, how it was possible to feel, what kinds of things one could or could not do. And the silence about loving women was so incredible." (Elly Bulkin, "An Interview with Adrienne Rich," *Conditions: One*, 1977, p. 64.) The silence about black lesbians has been even deeper and more painful. So although I don't agree with all the politics of *Loving Her*, I know that it makes a crucial political statement: black lesbians *do* exist and therefore racism is a vital issue for lesbian communities and homophobia and sexism are vital issues for black communities. One of the book's characters points up the need for such works when she exclaims at meeting Renay, "Just think — she's gay! I can't believe it. For the first time in my life, I've met a black lesbian!" Similarly, during the recent Cuban youth festival an Afro-American man vehemently declared, "Black lesbians? That's a biological impossibility!"

Shockley's greatest strength is her ability to describe, from a black woman's point of view, ". . . what it's really like/To live this life of triple jeopardy. . . ." (Linda Tillery and Mary Watkins, "Freedom Time," 1977.)* Because Shockley lacks black lesbian feminist analysis, however, the reader is constantly jarred by contradictions.

For example, Shockley can write the following implicitly feminist description of Jerome Lee's concept of Renay's role in their marriage: "She was a commodity to him, something he had bought with a wedding license . . . a part of his army of belongings. To him, losing her was a loss of property."

On the other hand, she views marriage as a positive

model for the women's relationship, with Renay seemingly taking the wife and mother roles and Terry acting as the husband and father. Renay does the "little things that Terry ignored," i.e. all the cooking and cleaning, while Terry provides the money, makes the decision about where they will live and takes Denise for drives while Renay cooks dinner. The fact that Renay's domesticity also meshes perfectly with the traditional black servant role makes this doubly offensive to me.

One of the most disturbing aspects of Shockley's viewpoint is her belief that it's necessary for her characters to participate in consistent political struggle in order to change the conditions of their lives. Instead Renay and Terry's love for each other is presented as an individual solution to the racism, sexism and homophobia they face since, "it's perfectly obvious the two of us can't change the world." The dangerous notion that race makes no difference in their relationship also leads them to believe that they in fact have "already ended [racism] in our own individual way."

I'm not claiming that love isn't essential for revolution, but the type that's advocated here isn't enough to change oppressive power relationships, whether that love is platonic or sexual. There are just not enough good hearts or beds in this world to make it happen.

I've focused on the content of the book but I also have some criticisms of its style. The dialogue is often awkward and stilted. After reading the book three times I'm still not sure I'd recognize Terry or Renay if I met them. They remain indistinct to me. In contrast, I'd know Toni Morrison's Sula anywhere.

Some of Shockley's most beautiful and moving writing is contained in the passages describing

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Chic Too Chic

THE GAY PICTUREBOOK

By Michael Emory.

Unpagd. Contemporary Books, Inc., Chicago, Ill.
\$8.95.

Reviewed by Michael Bronski

Fran Lebowitz has noted that the homosexual is generally marked by a sense of humor, a sense of protocol, and most significantly, a sense of design. *The Gay Picturebook*, edited by Michael Emory, demonstrates little appreciation of any of these. In a market already glutted with shoddy goods, *The Gay Picturebook* is the latest offspring of the shady intimacy between hype and merchandising. At \$8.95, for 57 paperbound glossy pages, the reader is encouraged to view the varied, fun, sometimes shocking, world of "the gay lifestyle." The result is a bizarre mixture of a Unitarian slide show, the best of *Mondo Cane*, and the worst of *Life* magazine.

Opening this book in the middle and just thumbing through can be a deadening experience. Reading the introduction (by Dennis — *Gay Source* — Saunders) first might not have lessened this impact, but would have at least been some forewarning.

Saunders' definition of "gay" and "gay lifestyle" is just this side of *The Advocate*, yet not quite over the rainbow.

One thing gay is not is just another word for homosexual. Though gay life is made up predominantly of homosexuals, it is in reality a diverse subculture of people who are different from conventional society in many ways, not necessarily sexual. As these photographs reveal, most of what makes up being "gay" is not two individuals of the same sex doing it together, it's people being together.



Beneath the promo there is a grain of truth here. Such things as "gay lifestyle" and "gay culture" do exist — and they *are* more than two people of the same sex "doing it." They are the attitudes, feelings, creativeness, and lives of such people. Of course, gay people often have straight friends, even "straight men who like the zaniness of social life as well as the lack of competition from other straight men for the women in gay life" (whatever that all means), but I think that Saunders' inclusion of them creates a basically false definition of "gay."

The gay life that Saunders writes about is the life of the discos, bars, stores, and resorts. No wonder he doesn't define this life by sexuality — it's already defined by money. "The most important thing gay life has to offer . . . [is] the freedom of a loose upwardly mobile subculture."

This is nonsense. Many poor, working class, and downwardly mobile people think of themselves as

gay — and rightfully so. Saunders' economic definition of gay life, and his facile inclusion of straight people in it, ignores basic facts and political realities.

The concept "gay" is about sexuality, or, as Saunders phrases it: "two people of the same sex doing it." In this culture that is a taboo. People don't get attacked on the street because they go to discos. They get attacked because they are dykes or queers. Gay culture (be it discos or a University Homophile Group) is a reaction to this oppression. Straight people only become part of this culture when it is chic and safe. If the queer bashers and the dyke baiters started rushing into *12 West* or *Studio 54* with their baseball bats, you could be sure that the straights would quickly find somewhere else to be "gay."

Saunders' concept of "gay" is a paean to consumerism and fadism. It trivializes people's oppression. It trivializes their lives. The something "special" that he finds in gay life is not based upon understanding, but upon a superficial glance at the lives of homosexuals.

As a book of photographs, *The Gay Picturebook* is third rate. There is no order or method. Photographs are placed haphazardly with little regard to their style or content. This approach purports to show the variety of "the gay lifestyle," but does not work. We are not provided with a multifaceted view of reality, but a hodge-podge of images that have no cumulative effect or message.

The quality of most of the photos is also poor. There are several pages of some of the least original photos from Colt Studio. Billy Bernado Jr.'s picture of men changing into different uniforms is an intriguing idea, but the photos are so poor, and the layout so sloppy, that they end up looking like an ad for a gay department store. Many pictures are nothing more than snap-shots of people in their homes or on the street. This is nothing more than a baby picture syndrome with artistic and political pretensions. There are some good photographs — those of S/M photographer Robert Mapplethorpe are more interesting than most in this collection — but their quality is dragged into the mire of general mediocrity.

Claiming to give a "visual impression of gay life in the seventies," *The Gay Picturebook* is only interested in upwardly-mobile white homosexual males. Of the fifty-seven pages, only eight contain pictures of lesbians. Pictures of apartments (which presumably show how gay people live) all feature large stereo systems and expensive furniture. There are even some photos that feature *only* stereo systems and expensive furniture.

The publishing world, always fearful of overselling a market, is watching the "gay trend" very carefully. Books like *The Gay Picturebook*, which exploit that market by filling it with junk, are eventually going to kill it. Gay people probably should not expect much from the straight publishing world. Books like this only narrow the chances for decent gay literature to be published.

The Golden Notebooks

THE NOTEBOOKS THAT EMMA GAVE ME

The Autobiography of a Lesbian

By Kady Van Deurs, Photographs by Diana Davies

Published by Kady Van Deurs, Youngsville, —
New York, 179 pp. \$5.00.

Reviewed by Cindy Stein

Kady taught me how important each one of our lives, as lesbians, as women, is to the rest of us. She said "don't change the names," or, more eloquently, "I have nothing to give but my life — everything that has ever happened as I know it. I believe I'll just keep writing it down." This was her answer to Daughters Publishing Co. which refused to print *Emma* because it was not a full length novel.

Kady taught me how fulfilling it is to meet someone for the first time and intimately discuss your life with her, as she, in turn, unfolds hers to you. She said this as we sat in the circle at Lesbian Liberation last year in Boston, bemoaning the fact that, although we saw each other week after week, none of us really knew each other. And this is what *Emma* is all about. It is a collection of letters, journal entries and essays which are the life of Kady Van Deurs, beginning with her childhood years in Poley, Alabama and ending in the midst of her present years as a "lesbian-feminist silversmith" waiting for her book to be published.

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You've Got A Friend



RELATIONSHIPS

By Steve Berman and Vivien Weiss.

Hawthorn Books, Inc., New York, 1978.

Reviewed by Bill Mulkern

I was expecting a simple-minded exercise in pop-psych, another *Passages*, but *Relationships* isn't nearly as banal as the book jacket had led me to expect. Is is, as a matter of fact, sometimes deeply moving, if not profound. It is a collection of 48 interviews with couples and individuals on their experiences in (what else) relationships.

What is remarkable about this book is the diversity of the people who give us candid glimpses into their lives. Both sexes, all ages, every class and sexual orientation, all having in common the universal experience of coupling.

Yes, gays are here too, and for once, more lesbians are represented than gay men. As a matter of fact, the straights in this book could take lessons from these lesbians, who are enviable paragons of love and love. On the other hand, neither of the two gay men interviewed had his act together (both were stereotypically lonely and unhappy) which leads me to question the methodology of the authors.

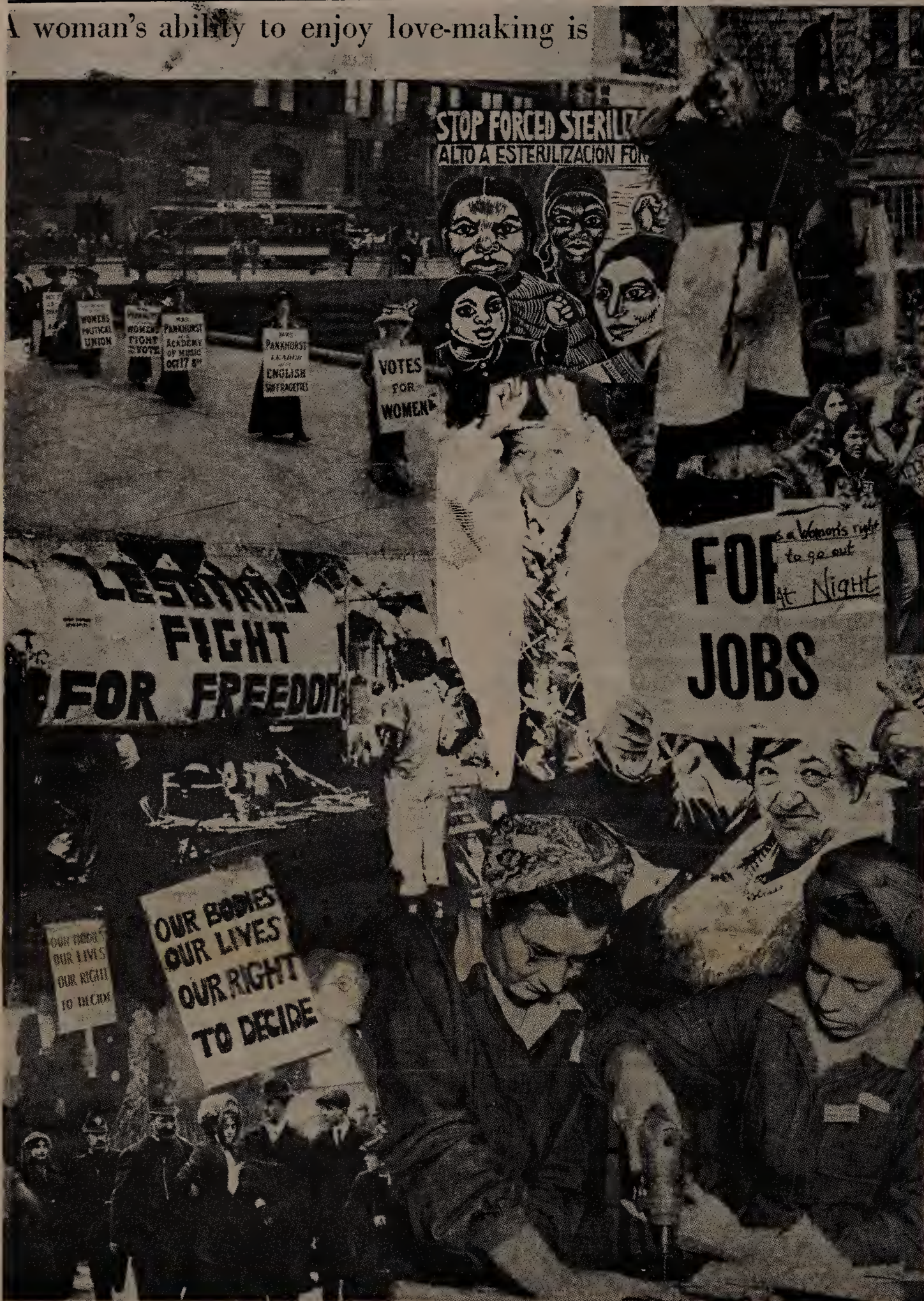
They have no methodology. They selected 48 interviews for publication from over 300. There is no commentary and no analysis, although the interviews are pigeonholed into chapters entitled, "Entering," "Enjoying," "Suffering," "Working It Out," and "Leaving." (There are disproportionately more people suffering and leaving than enjoying and working it out, from which you must draw your own conclusions). You may read the interviews in sequence or at random; it doesn't matter; the authors have no "point" to make. They hardly exist at all except as transcribers and editors.

The purpose of the book is to demonstrate to people that their own relationships are not unique; that patterns recur with personality types. We are seldom party to the intimate dynamics of relationships other than our own. We have indirect experience of our parents', to a lesser extent our friends', and fragments of other peoples' through "Dear Abby." The problem with *Relationships* is that there is too limited a selection of interviews to make valid comparisons with our own lives.

This is as true of the heterosexual majority of the people in the book as it is of the several lesbian couples and two single gay men. If, as is implied, the experience of these two gay men is supposed to be typical of gay male life, I am more than disappointed by *Relationships*, I am outraged.

When Will They Ever Learn?

A woman's ability to enjoy love-making is



FEMINISM AND SUFFRAGE

The Emergence of an Independent Women's Movement in America, 1848-1869.

By Ellen Carol Dubois

202 pp. Cornell University Press, Ithaca, New York.

Reviewed by Rachel Weil

E. C. Dubois argues in *Feminism and Suffrage* that the emergence of an "independent" feminist movement, as distinct from both the abolitionist movement which gave it birth and the labor movement with which the early suffragettes sought to form a temporary alliance, represented a profound change of consciousness on the part of thousands of American women. It may be somewhat difficult for us to understand today the radicalism of the first generation of feminists. The acquisition of the right to vote, for example, may seem to us to be a modest, if not utterly meaningless, reform. To the suffragettes, however, the vote symbolized the emergence of women from the confines of the domestic realm into the "male" world of economic, political, and social power. The franchise, in short, was expected to transform every aspect of women's lives. Their insistence on the right to vote separated the feminists from the nineteenth century "domestic reformers," who sought to improve women's status within their traditionally prescribed spheres of activity and did not question the origin and validity of the limitations placed by society upon women's lives. It is precisely because they did ask the questions neglected by the domestic reformers that the early women's rights advocates became the first in American history to

recognize patriarchy as an institution and to build a movement around that recognition.

The development of an "independent" feminist movement, however, came at a price. Feminism could not, according to Dubois' interpretation, come into its own until it had broken from its dependence on the Negro rights and labor movements respectively. The cost of independence was that feminism became, and to a large extent still remains, the province of white, middle-class women. The reasons behind the failure of feminism to encompass a racially and economically diverse group of women are disturbing and complex. The story that Dubois tells raises several interesting and relevant questions for those of us committed to feminism in the twentieth century.

Feminism owed a tremendous debt to abolitionism in the years before the Civil War. Many of the early feminist leaders began their political careers as anti-slavery agitators. Because of their involvement in this cause, women were forced to confront the arguments of conservative critics, notably clergymen, that it was inappropriate for females to be engaged in any form of political activity. Abolitionism also provided an intellectual basis for feminism by stressing the moral equality of all human beings. The defeat of the Confederacy in 1865, however, marked the beginning of a rift between Negro and women's rights advocates. The Equal Rights Association, formed in 1866 on the premise that Negro and woman suffrage were inseparable goals, collapsed when it became clear that, due to the realities of Republican politics, the freedman was going to obtain the vote long before women would.

The rivalry between feminism and abolitionism intensified to the point where women's rights leaders began to invoke racist arguments in defense of their cause. One of the most controversial steps taken by Elizabeth Cady Stanton and Susan B. Anthony was their enlistment, in the late 1860s, of the aid of the notorious white supremacist, George Francis Train, who viewed white women's votes as the sole force capable of preventing the takeover of white society by the soon-to-be enfranchised black man. The claim that it was unjust to give the vote to the "ignorant" freedman while ignoring the obviously superior white woman became a common feminist argument. The rift between feminism and Negro rights became irreconcilable with the opposition of the more radical of the women's rights leaders to the passage of the Fifteenth Amendment (which enfranchised all male citizens of the U.S.), on the grounds of its blatant sexism.

Dubois also examines the failure of feminism to form a productive alliance with working women in the nineteenth century. Feminists were able to correctly perceive that female workers were oppressed not only by their employers but also by the male-dominated labor movement which worked to keep women out of the unions and relegate them to the lowest paying jobs. Due to what Dubois sees as a middle-class bias, none of the women's rights leaders were willing to understand the nature of class conflict or the importance of unionism to working people of both sexes. Their ignorance of this issue led them, on at least one occasion, to find themselves on the side of the employers in a strike situation, when they publicly urged women to work as scabs in order to acquire the skills necessary to compete with male union members. The people caught in the middle were, of course, the working women themselves. The fact that they ultimately chose to cast their lot with labor has had important consequences, both for women within the labor movement and for middle class feminists, that have lasted until the present day.

I emerged from reading *Feminism and Suffrage* with ambivalent feelings. Dubois, despite her awareness of the white middle-class nature of the suffrage movement, chooses to cast the severance of ties between feminism and other social movements in a positive light. She argues that as long as feminism was allied to and dependent upon any male-dominated social movement, the problems of women would have always taken the back seat to those of other groups. Only by affirming that patriarchal oppression is even more pervasive and destructive than racism or classism could the first generation of feminists be able to generate the anger and energy to build a powerful movement. While I agree with Dubois on many of these points, I wish that she had more carefully examined the ramifications of the "independent" development of feminism, particularly the ramifications for those of us who identify with more than one oppressed group: minority women, working women, lesbians and lesbian-feminists, black male homosexuals. The ideological fragmentation that forces many of us to choose between what seem to be mutually exclusive movements is a side-effect of the "autonomy" that Dubois appears to praise. Such fragmentation often works to the advantage of the groups in power rather than to that of the radicals and/or reformers. It is disappointing that Dubois never fully discusses the losses involved in the emergence of an independent feminist movement. She does little to help us restore, at least intellectually, the connections between the black, labor, women's and other movements which have been missing for so long. In this respect, her book raises more questions than it answers.

I also wish that Dubois had given the reader a clearer picture of the "accelerating transformation of consciousness among a group of oppressed people and a growing sense of collective power" by which she defines the feminist movement. Her first chapter is extremely promising. She examines in detail the personal experiences of the early suffragettes and quotes liberally from the letters, diaries and other personal documents of Stanton, Anthony, Lucy Stone, et al. The fear of public speaking, the pressures of housekeeping and child-rearing, the hostility of husbands and fathers, and the isolation from other sympathetic women all stand out as obstacles with which the early feminists had to contend. Dubois' treatment of the attempts of these women to come to terms with their own psychological insecurities is both moving and fascinating. As the book goes on, however, she focuses more closely on the political intricacies of her history and devotes less space to the personal aspects. As a result, the psychological history of feminism remains incomplete: Dubois gives no adequate account of how feminist consciousness spread, how the feelings of the leaders changed as their strategies and circumstances altered,

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Stonewall

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some form of adolescent trauma, a psychological reaction to our parents, like swallowing goldfish or cramming phone booths." What I think the question boils down to is whether the Sixties was a passing fad or the opening of a revolution.

These two books are important because they allow an answer to that question in the context of a new consciousness/framework. Too many people (both within and without the movement) analyzed the gay liberation movement with existing political categories. Gay liberation too often represented (1) militant marches, demonstrations, actions; (2) some form of socialism/communism; or (3) conventional politics (legislation, candidates, court cases, etc.). But the true heart of gay liberation rested in some form of experimentation, exploration, search for a sexual politics — a forum in which sexuality itself became an issue. As Kate Millet attempted to prove: "sex is a status category with political implications" (*Sexual Politics*, 1970).

If sex is not such a status category, then any sexual politics are meaningless. And indeed many (even homosexuals) have argued just that. They say homosexuals and heterosexuals are (or should be) indistinguishable; what we do in bed, they say, is irrelevant and meaningless. Somewhat inconsistently, homosexuals supporting this view run for office, write for or even edit gay publications. But if they have no homosexual politics, they can only be acting opportunistically and they take their positions (being a homosexual candidate or writer for a homosexual publication) somewhat shamefully, despite their protests to the contrary. Such homosexuals fall into what Guy Hocquenghem calls "The perverse trap." "A homosexual movement certainly cannot free itself . . . by simply announcing its presence." (p. 129)

Faggots and Their Friends Between Revolutions brilliantly fucially, ochrely and lavenderishly (although the cover is black and red with red endpapers) undertakes to illustrate what it is to get out of the patriarchy and its categories. ("It is categories in the mind and guns in their heads which keep us enslaved.") Moving outside those categories is a process, not of inventing new categories, but of learning to live without categories. *Faggots And Their Friends* is written, illustrated, illuminated much like the book described by Monique Wittig in *Les Guérillères* (Paris, 1969): "Every now and again one of them approaches and writes something therein. . . . One may take it at random and find something one is interested in. . . . Diverse as the writings are they all have a common feature."

A sample from the crop:

The great gardens of the fairies prosper. The fairies worship their plants and they grow and bear abundant food. In the afternoon, they sing and chant and weed. As the sun cools they make love with each other, surrounded by tomatoes and mari-

golds. At night they sleep curled around the cucumbers or intertwined in the beans or covered by the corn. When they awake in the cool mornings, they stroke the plants and give them food. And sometimes the fairies are so overcome with love and passion that they lie in the watermelon patch and masturbate. (p. 56)

Guy Hocquenghem doesn't try to write within the universe of homosexual desire; he circumloquates that awesome garden. Indeed, some of the book's sections will seem dated; particularly those parts debating heterosexual categories; the quotations from Alfred Adler, Havelock Ellis, Kinsey, Sartre, Freud, Ferenczi, Stekel or even Gide, Proust or Genet. But it's important to remember that in France few preceded him; there is only the *Rapport contre la normalité* by the Front Homosexuel d'Action Révolutionnaire (Paris, 1971; abridged translation in *Fag Rag* #4). Nonetheless, his discussions of "Anti-Homosexual Paranoia" seems quite timely in understanding the oddities of the New Right's attack (Birch, Bryant & Briggs). The sentence from which Hocquenghem takes his title strikes home today: "The problem is not so much Homosexual Desire as the fear of homosexuality."

The most original part of *Homosexual Desire* is the chapter on "Capitalism, the Family and the Anus." Observing how many (if not all) social relations within capitalist society revolve around pricks, Hocquenghem notes that this sexual economy is one in which the assholes are suppressed, hidden and shamed just as the pricks are raised up, worshipped and gloried in. Exactly the same process occurs as capital accumulates from the labor of the workers. "Control of the anus is the precondition of taking responsibility for property. The ability to 'hold back' or to evacuate the faeces is the necessary moment of the constitution of the self." (p.85)

Strangely, little has been written about assholes within gay liberation. The asshole has many attractions both physically and theoretically. Women and men, young and old — all have assholes. Yet we are taught everywhere to hide the asshole, and more euphemisms adhere around the shitting place than any other room in the house (or "outhouse").

Hocquenghem undertakes more than opening up the anus; he sees it as a model for breaking out of capitalism and the family. "The anus undergoes the movement of privatisation; the publicising or, to be more precise, the desiring 'grouping' of the anus, would cause the collapse of both the sublimating phallic hierarchy and the individual/society double-bind." (p.96) Thus the bathhouse or Fenway orgy is not just fun, but also revolutionary, as an annual circle is created" which is open to an infinity of directions and possibilities for plugging in, with no set places." (p.97)

The two books *Faggots and Their Friends* and *Homosexual Desire* come out of very different frameworks and provide different illuminations. The one is more hippy, flowing, loose; the latter more academic, philosophical and term-laden. Yet despite their differences, they both leave unresolved three issues still difficult for faggots: relationship with women, power and history.

Women: How should faggots relate to women they know; to women's liberation? What is the connection

between faggots and lesbians — either socially, categorically, politically or culturally? Hocquenghem sidesteps these questions and thus does not fall into the trap of trying to speak for women or to rip off their energies and writings. Yet he seems often unaware of many points raised by lesbian feminist writers, even in his own country. Larry Mitchell's work, on the other hand, is suffused with the wisdom accumulated by the collective consciousness of women. The book is interlaced with readings titled "Women Wisdom" and extraordinary drawings by Ned Asta, who is now "planning a dyke story, working as a waitress and trying to get her head together." The drawings are themselves an education in faggotry, but they were done after the writing by the man. And the book will go to many more faggot readers than to lesbian ones.

Power: Both Hocquenghem and Mitchell leave the questions of power fuzzy — the power that one person has over another or the power that groups have. Mitchell says that "The men hoard power and use it brutally to demonstrate that they are the men. The faggots sneer at this power grubbing and seek love." (p.15) Hocquenghem argues (with some help from Deleuze & Guattari, *Anti-Oedipus*) that any group seeking power will only reproduce the evil powers they fight as long as they suppress their desire in order to take power. A true revolution (what Mitchell calls the Third One) would be a taking of power with the libido retained. We would become a subject group (as opposed to a subjected one) which refused to create subjects. "In the subject group, the opposition between the collective and the individual is transcended. . . ." (p.133) More understanding of bondage and discipline no less than practical details on getting into or onto "subject groups" is desperately needed.

History: Both Hocquenghem and Mitchell seem to accept the notion that, for faggots especially, "History is a nightmare from which we are trying to escape." (Patti Smith updated this: "History is a drug we take together.") But despite all our desires and good intentions, gay liberation itself now has a history from the Sixties. I was shocked some time ago to find one writer describing himself as "founder" of Boston's Gay Liberation Front. The spirit of the Sixties abjured founders, foundations, founding fathers and foundries. As Hocquenghem says: "The homosexual subject group — circular and horizontal, annular and with no signifier — knows that civilization alone is mortal." (p.133)

To conclude: many questions remain, but the sparks struck in the Sixties continues to light fires. Many times faggots and their friends have solemnly warned me that the sixties and with them, gay liberation, are dead. I have never believed it. The desire that passes among the faggots and their friends does not die. What happens is people hook onto institutions of the civilization — fatherhood, office holding, churches, schools, offices, honors, celebrity, books/book-learning, lovers, children, state legislatures, automobiles and bicycles — all these things and the civilization out of which they come are mortal, but the desire will not die. Stonewall lives.

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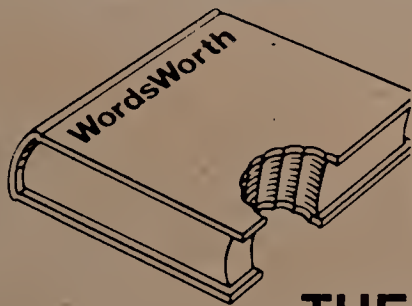
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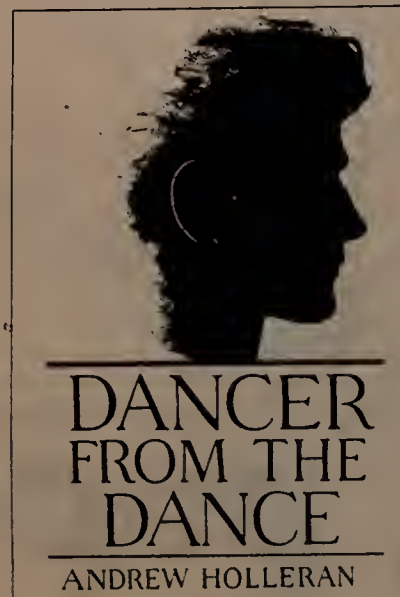
DANCER FROM THE DANCE

by Andrew
Holleran

The frenzied, drugged, glittering lives of the gay sub-world are revealed in this extraordinary story about a young man in search of love. Malone is beautiful, kind, desired by all who know him, but he remains strangely elusive and unobtainable. His quest leads him from long nights of romantic tenderness to wildly hellish scenes of sexual hunger in the gay baths, the all-night discotheques, and the bacchanalian beaches of Fire Island. Against the backdrop of the city that harbors them, we see the steamy eroticism, the bizarre hilarity and humor, the extravagant passions of Malone and his friends. Andrew Holleran takes a bold new step in *Dancer from the Dance* and achieves a haunting, powerful novel.

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Notebooks Continued from Page 5

Kady's contribution to pre-movement lesbian herstory is invaluable. The extremely humorous segment of the book entitled "Big Ethel" portrays the "gay" life in New York City in the fifties and earlier. She brings us into the early sixties with the story of her incredible effort in founding "The Workshop of the Children," a community center where children sharpened their creative skills through crafts and carpentry. She spent the late sixties in the Peace Corps.

The highest energy of the book is in the journal entries and letters from the seventies: the women's and gay movement years. The material on her earlier years, although extremely instructive about the self-depreciation milieu of those times, drags in parts (as life probably did for many gays back then). Kady's emerging consciousness comes through especially in her "Kick Monogamy" essay and her letter to a woman in the army.

Emma is actually a never-ending story. It continues now as Kady receives and returns letters to those who have read the book and would like to correspond. Recently she appeared at the Saints in a benefit for the women's shelter in the South End, Rosie's Place, and read portions of *Emma*. The book is conducive to being read aloud, perhaps even more than it is to being read alone. Her "performing" style is inherently feminist, as she encourages other women to bring journals and letters to share. This is her learning process — and ours.

Black & White Continued from Page 4

Renay's childhood. The warm memories of home, of her mother and of her relationship with Miss Sims, her adored music teacher, give insight into the development of Renay's woman-identification.

For me, the experience of reading *Loving Her*, despite the criticisms I've made, helped to satisfy my deep hunger for images of ourselves. What I want now is a black lesbian feminist novel which portrays the richness of the lives we're creating and the visions which inspire our struggle. It's good to know that the political work black feminists are doing will someday make such works possible.

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Learning Continued from Page 6

of why some women were attracted to feminism while others were not, or of how the discontent which Dubois claims was almost a universal characteristic of women's lives in the nineteenth century became crystallized into action. Because Dubois does place so much emphasis on consciousness as an agent of historical change, her failure to be more specific on these issues represents a major omission in her work.

Despite all these criticisms, however, I highly recommend *Feminism and Suffrage*. It is very well written, it covers a large amount of complex material clearly and succinctly, and, despite a plethora of footnotes, is accessible to the non-historian. Dubois

Cheesecake Continued from Page 2

Testament apocrypha who seduced the Syrian general beseiging her city and killed him while he slept. Like David against Goliath, she was an example of righteous weakness triumphing over wicked strength. Donatello's near-life-size bronze of Judith and Holofernes, the Syrian general, has stood since the Renaissance ten yards from the original site of Michelangelo's David in Florence. The Holofernes is a brilliant nude study, his muscular body lying twisted at Judith's feet as she pulls up his bearded head to cut it off. She stands almost motionless, listlessly hacking through his neck with a sword too heavy for her, perhaps so emotionally exhausted from having prostituted herself that she scarcely notices the physical horror at hand. This statue, one of the acknowledged great monuments of Renaissance art, demands a reinterpretation. Walters wrote her chapter on the Renaissance apparently in ignorance of it.

Such omissions are particularly frustrating because in the few instances where Walters does look intently and without preconceptions at some particular work or tradition, she produces admirable analyses of exactly the kind one would hope for. In discussions of earlier art, her paragraphs on Durer's nude self-portrait (p. 105) and the Italian nude battle scenes (p. 119) are really illuminating because of her frank and intelligent approach to the sexuality of the images. Her evaluation of male pin-ups for women (pp. 302-

opens up aspects of the history of the women's movement that will be unfamiliar to most readers, and provides a great deal of valuable insight into the period she covers. Trite as it may sound, we do not live in a historical vacuum, and it is necessary for every politically aware person to understand the background which has shaped our current situation. Dubois' work is at the very least thought-provoking, and is rich in the number of issues and questions that it raises. It makes a positive contribution to the feminist movement by helping those of us in the twentieth century to better understand our own times.

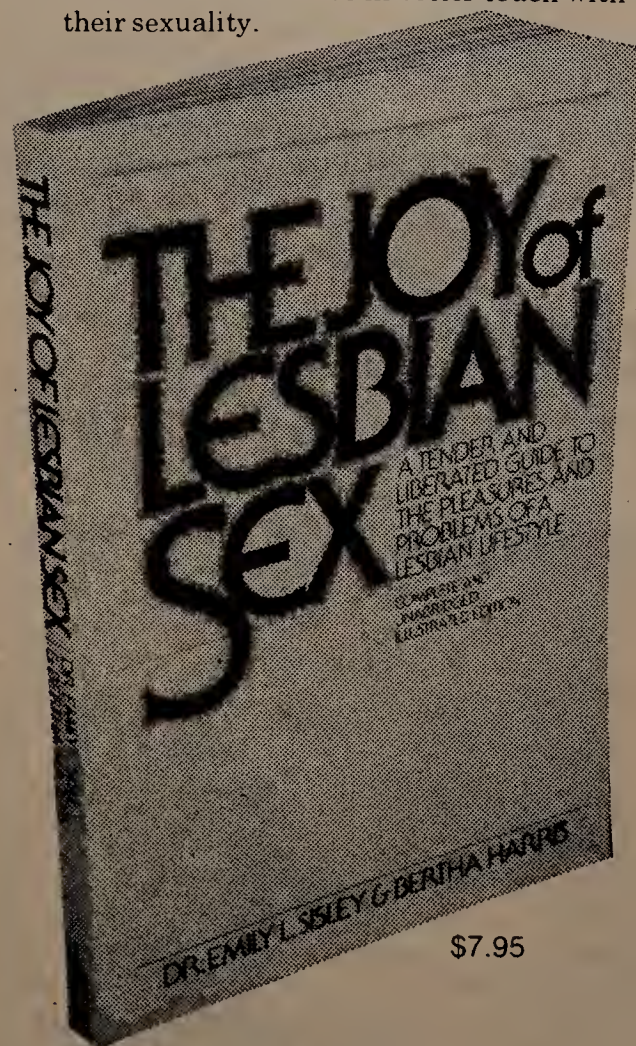
303) is, if less remarkable in the context of other literature on the subject, still very well argued.

Why isn't more of the book like that? Part of the problem may be haste in preparation, both author's and publisher's. The writing is awkward, with clumsy shifts of historical tenses from one sentence to the next. The last chapters are little more than lists of names and paintings. There is little coordination between text and illustrations. The illustrations are numbered, many important objects discussed are not illustrated, and many illustrations not discussed. The photographs are merely grouped with approximate relevance after each chapter.

The basic problem remains the author's inadequate knowledge. She would have required years to overcome her ignorance of art history, but worse, under the circumstances, is her perpetuation of conventional ideas and the very anti-female prejudices that she attempts to criticize. The most damning example will suffice: "Body-building," she says (p. 294), "is the most purely narcissistic and, in that sense, most feminine, of pastimes." This is egregious connection between narcissism and femininity typifies Walters's frequent denigration of whatever she sees, rightly or wrongly, as "feminine" in male images. This contrasts ironically with her attack on the opposite practice, and mocks the book's claim to provide a "new perspective." A chic premise leading to shoddy research and hasty writing have nothing to do with feminist perspectives. This is simply bad journalism.

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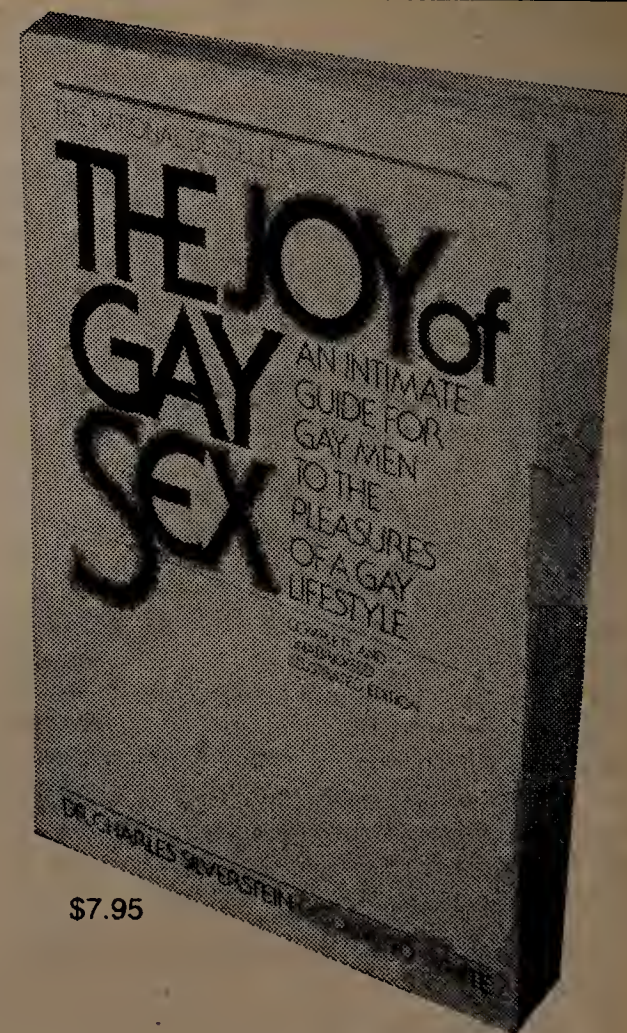
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country are feeling conservative; even people in the movement are feeling conservative in the sense that they want to conserve something of who they are in a fluctuating world. This mood has nothing to do with right-wing politics. And I think that it is this mood, grown up in the last few years of upheaval, that the right wing is manipulating . . .

GCN: Why do you see the right-wing as the manipulator rather than a leader of the so-called conservatives in this country?

B: I think the human rights ordinances offer a good example. Most of the people that I have sat and talked to who are hesitant about homosexuality are not ready for the witch hunt. We have a problem in that they don't want to be disturbed any more, they don't want activism. But they don't really want to have to go after people, and I think that if Proposition 6 fails it will be because people have perceived that it's not just a matter of keeping homosexuality in check, it's actually going out after people. Conservatives in this country want to be left alone

GCN: Yes, but how can we comply with this request — short of remaining in our closets? As you clarified yesterday, we're seeking acceptance, not mere tolerance.

B: In my mind, the right-wing is manipulating this lack of desire on the part of conservative to deal with the issue of homosexuality. The right-wing is manipulating this conservative mood in order to defeat a number of issues that the right-wing itself opposes and in order to build up its own political power. But I think that, actually, the right-wing is aiming to propagate another whole ideology that most people in this country do not agree with.

For example, most people in this country favor the Equal Rights Amendment. Every poll that has been taken since 1972 shows that the majority of people in this country want the ERA passed. The way in which the right-wing is able to manipulate people's fears about feminism is to give the impression that the ERA is more radical than it is, and also, to give the impression that there is some massive resistance to it, which there isn't. That is what I mean by manipulation. I do not mean to imply that most people in this country want all the things that we as feminists want, only that they are being manipulated to see us — women, and in particular, gay people — as more of "the enemy" than we are.

We must not see ourselves as the enemy of the people or we will be the

enemy of the people. If we allow right-wing manipulation to alienate us so far that we begin to think of ourselves as their enemy and they, in turn, regard us similarly, then we will not be able to reach out to them with our vision and our hope. We may project our view of ourselves as the enemy of the people in our fears, our hostility, our sub-cultural isolation . . .

The issue of our sub-culture is a big part of this. I think that we have to move out into the larger culture, bringing with us what we have developed, politically and culturally. Take, for example, women's culture. The most positive aspect of our rediscovery of women's culture is that we can now share this with the larger culture, for people to see and enjoy the creativity that is there and, therefore, feel more positive about women.

In a way, the building of a larger movement has distanced us from most people. In the beginning of the women's movement, when we were a very small group of people, we used to go everywhere and anywhere to speak without knowing who would respond, but our assumption was that, yes, these people could relate to what we had to say. I think that committed feminists must begin to move back into the culture, reassuring people that, for instance, we are just as worried as they are about the state of the economy, we don't want to be pitted against them

For the feminist movement, rigid adherence to this simplistic "either/or" mandate serves to deny that feminism is producing a new kind of theory and direction that is totally revolutionary in its implications.

in the job market. After all, one reason that homosexuals' jobs are in jeopardy is that there is a shortage of work. We must present ourselves as concerned about problems like unemployment instead of us as another societal threat . . .

GCN: But isn't Briggs quite correct in his conclusion that we are indeed a threat, that allowing healthily-open homosexuals to teach in our schools amounts to the condoning of a lifestyle other than the one on which our patriarchy is based?

CB: Yes, I understand what you're saying and I have in past speeches and articles talked about the lesbian as "outlaw." It's certainly still true that we are a threat to a set of values and assumptions that most people still hold. But those assumptions and values are also not satisfying people.

You know the old joke: "Is that a threat or a promise?" I think that, to most people, we represent both these things, and at different moments they perceive one or the other. What we must emphasize right now is the "promise." We do represent some alternative to their dysfunctioning assumptions. My sense of people in this country is that they are very unhappy. The instinct to try to conserve what is familiar persists, but they are also responsive to the possibility of something else if they can move toward it without having their lives turned into complete upheaval.

Now, those of us who are activists

thrive on that same upheaval. That's good because it is that political dynamism which moves society forward. I am a political activist. I have been one since 1962. That is my life-blood, I love it and I would always choose the excitement and the change and the chaos that accompanies that over what I consider to be the boredom of stability. But what drives me as a person often is not what drives the people that I want to reach. You and I have to take that into account and not put them down for that. Their mode of living is simply different.

I believe that most people would prefer boredom to instability and that we activists are the odd ones. I consider that oddity a positive attribute, but it can also cause us to be condescending and ineffective. We must use this difference in sympathy with the people rather than in opposition to them.

Much of the movement has become very, very arrogant in its isolation from people and I think that spells death for it.

GCN: In the 1976 summer edition of *Quest*, you wrote an essay entitled "Beyond Either/Or: Feminist Options" in which you talked about the way that the radical portion of the women's movement seemed to be fragmenting into three mutually exclusive camps: socialist-feminism, political reformism, and cultural separatism. Could you talk about this trend within the feminist and

gay movements today and about the concept of "non-alignment" which you proposed as a means of avoiding this divisiveness?

CB: My intent in that article was to examine the pulls and stresses within the feminist movement, but I think the same critique can be constructively applied to the gay movement. I wrote that I had observed two pairs of ideological poles in the feminist movement. One pair of poles divided those feminists working in the political arena into either reformers of the system and leftists struggling exclusively outside of establishment institutions. For the feminist movement, rigid adherence to this simplistic "either/or" mandate serves to deny that feminism is producing a new kind of theory and direction that is totally revolutionary in its implications. This new revolutionary analysis, feminism, is neither pro- nor anti-left, but rather is borrowing from the Left and moving in what I called a "non-aligned" direction.

Feminism represents a new revolutionary force which goes beyond this division. In the article "The Reform Toolkit" which I wrote for the first issue of *Quest* in 1974, I emphasized the interdependence of reform and revolutionary efforts, saying that we had gotten ourselves into a bad fix by polarizing these two approaches to change. Particularly in the women's movement, this polariza-

tion has led to a lot of internecine warfare. Neither side is solely to blame for this tendency to put each other down, but we must now be creative with this ideological conflict. The best strategy is one in which the two are constantly pushing each other toward social change in different ways. Mutual respect and working in coalition whenever possible is what I think these two major factions within the feminist and gay movements need.

The other "either/or" that I discussed in "Beyond Either/Or: Feminist Options" is that conflict between being "cultural" or "political." And again, you can sit with members of either camp and listen to them put each other down.

GCN: Would you guess that, for example, a "cultural gay's" disillusionment with politics might be, in part, the result of the first "either/or" that you mentioned — namely, that pressure to swear unwavering allegiance to either reformist or non-reformist analysis?

CB: Yes, absolutely. But some gays and feminists have chosen cultural isolation for a less than legitimate reason: it's a comfortable way to give up. They can stop trying and still have something — their safe sub-culture. We can't afford to let people give up.

On the other hand, political activists tend to discount the political value of culture. We should choose to work in whatever part of a revolutionary effort we are best at, where our skills and talents lie, what suits our temperaments. I think these very important factors are ignored by activists because they sound too personal. So what we tend to do is establish our particular way of contributing to social change as the "most correct" approach.

I don't believe in a namby-pamby line of "everybody doing their own thing"; there are times when we need to have very clear political lines. But what "Beyond Either/Or" is about is the pressing need to stop backing ourselves into dichotomies and awaken ourselves to the importance of a multiplicity of approaches. Now, in 1978, our need to move back out of our sub-culture is going to require that we participate in more main-stream activity. In order to maintain radical politics while working within the system, we'll have to keep the lines of communication, trust, and respect open. We have to be able to argue over a situation creatively, without everyone accusing everyone else of selling out.

A situation that I found myself in yesterday offers a pretty good example of the counterproductiveness of our rigidly aligning ourselves. After the "No On Proposition 6" benefit, I went to a fundraiser sponsored by Women for Senator Brooke. Though I am not a resident of Massachusetts, I have observed Brooke's career in the U.S. Senate and what I see is a man who has fought for a lot of feminist issues. I think that, as feminists, there are moments when we have to support the politicians who have stood for us, and clearly Brooke is one of those people.

Well, I found out while at this

Continued on Page 12

ODYSSEY OF A UNICORN

Leaves & Long Lost Loves

By Nancy Walker

This is the season of fall, the slow, silent going to sleep of things deciduous, once green, now turning every vibrant color from sunlight gold to rust to flaming red and moody purple. Along the highways, probably the smaller, the better, nature puts on a show unparalleled in brilliance and simplicity.

Since this seasonal introduction to the blight of winter began, my lover and I have travelled countless miles back and forth from the grey dun sidewalks of Boston's Back Bay, where we stubbornly insist on making our abode, to all the towns, both great and small throughout New England, where "Fall Festivals" appear. The cost in gas alone is staggering, I assure you. On the theory that "the best things in life are free," one gets suckered into leaf gazing as an outdoor sport, but the catch is that you have to go where the leaves are. We have viewed them on the way to Springfield, Mass., home of the "BIG E," certainly the most spectacular and largest of the autumn events. We have stared in wonder and awe on the road from Boston to Concord, N.H., and on to the small town of Warner, where there is another leaf-lovers' attraction.

Every week, from the middle of September to the present, we have chased the ephemeral leaf. But that is not all. I have a passion for fur bearing, milk giving animals. I will not let one cow go untouched in all New England in my efforts to view and moo them all. And, oh, the garbage food, the endless piles of grease-dripping onion rings, the pop corn, the hero sandwiches that require

genuine courage and/or stupidity to consume. All these matters of enormous import have absorbed both my attention and money over the past few weeks. And I research the project with high intensity. My lover and I pore over maps and brochures, always in pursuit of the next bovine or nutrient-empty comestible. An addiction? an obsession? Who knows? I begged time off from work, rearranged schedules, even borrowed an automobile in order to exercise my habit.

I have found that other gays share my autumnal madness. Many single-sex couples and groups, of women particularly, abound at country fairs and harvest festivals. It is wonderful to see all these people, often holding hands and smiling knowingly at me, enjoying

what other "families" enjoy, and in much the same openly affectionate way.

There was a fair in Hopkinton, N.H., which we attended on the Labor Day weekend with a whole bevy of lesbians from N.H. Lambda. My lover, who is the most prim, proper and prudent individual I have ever encountered outside of a taxidermist's studio, chose that occasion to deposit the bright green lambda sticker saying, "We are everywhere," right in the middle of Meldrim Thomson's forehead, as he stared rapidly out at the world from an enormous poster in one of the exhibits set up to help with his reelection campaign. After this astonishing first stroke, she pasted them on the side of a barn, narrowly avoiding the prominently displayed rump of a horse of one of the larger breeds. I preferred the rump, of course, but she wisely said that it probably wouldn't stick. The final fillip was the graceful slapping down of a last sticker on the ticket booth through which thousands would

enter on the following day.

I was positively stunned by her tour de force performance and wondered, aloud, naturally, at her sudden leap into political activism of such a blatant variety. She said with great dignity and utter seriousness that what troubled her was the law against defacing public property. It figures. She had carried the whole thing off with the air of a polished counter-spy, and I decided that in the war of nerves we wage constantly against both seen and unseen enemies, she would be a fine general. She always appears so right-wing and innocent. No one would ever guess. . . .

Well, this Saturday (Oct. 14) dawned wet and dismal, hardly the kind of day on which one would normally want to go out looking at the forest primeval. "Normally" is a word that has never fit me. I had intended to go to the Topsfield Fair, and nothing was likely to keep me from my appointed round. My lover, cold and trembling whenever the temperature drops below 70° (she is currently wearing *two* thermal undershirts), was resigned to her fate, and perusing the map in preparation for our journey, when I came bouncing in after my shower, complaining vociferously about the *heat*, and saying that one cow is like another, and why not stay home and unpack the room full of boxes we've had hanging around the apartment for a year. She almost fell over in ecstasy at the prospect.

Barely having scratched the surface of the mammoth undertaking, and beginning to warm to my task (it was like throwing out my past, the books I never read, given to me by people I never liked, kept all these years for the sake of keeping), I was tempted to let the phone continue to ring when that confounded instrument intruded upon my inner silence. But I chose to answer it. The voice I heard was a voice from

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Charlotte Bunch

Continued from Page 9

fund raiser that, because Brooke is a Republican, many feminists involved in Democratic politics are instead supporting his opponent, Tsongas. I was surprised at this, as I feel strongly that the important principles of feminism — and, of course, securing gay rights is among these — should take precedence over party affiliation. We probably wouldn't have won the Equal Rights Amendment extension without Brooke, yet a number of reputedly feminist Democrats are not working for his re-election.

Also, those of us who are working in radical reform arenas in this country and whose allegiance is to issues rather than to a party, understand that the Democratic Party is not a reliable friend. Therefore, it is critical to keep alive any liberals that exist in the Republican Party. I understand that Illinois Senator Charles Percy, a strong supporter of the ERA extension and one of the few Republican liberals, is also in danger of not being re-elected. If Brooke and Percy are both defeated, there is no question but that Republicans will read this as a clear sign that liberalism has no place in the Republican Party. And if the Republican Party become totally conservative — instead of 98% conservative like it is now — then there will be even less pressure on the Democratic Party to be responsive to us. As feminists, as people whose allegiance is to issues rather than to parties, it is to our advantage to keep both parties in a position where they must respond to us.

THEATER

Gay Theatre Comes to Boston

Salome

By Oscar Wilde

Directed by Mijo

At Starloft, 24 Thayer St., Boston

Performed by the Star System Players

By Kenneth Sjonnesen

The story of Salome, the biblical character who danced for the head of John the Baptist, has had many different interpretations. Rita Hayworth brought her special brand of wicked glamour to the role in the Hollywood version of the '50s. Neither the Bible nor Rita Hayworth, however, could shed as much light on the mysteries of love as our own Oscar Wilde.

Wilde's version focuses on the disintegration of love. As Salome herself says to the head of Iokanaan (John the Baptist) at the play's end "... the mystery of love is greater than the mystery of death." Wilde's focus is not the fear of a vengeful god and the conversion of the sinful, but the decay of values in the hands of a power elite.

Madness, lust and cruelty are Wilde's themes in this play, and they are personified in the character of Salome, Herod and Herodias respectively. Iokanaan is the pivot point of these three, the scapegoat, but not the victim. Each is his/her own victim, by virtue of the failure of love.

The Star Systems Players added a new twist to Wilde's play: a "transgender" version. The main characters changed sexes. Salome is a man, Herod is a woman, etc. In the past, madness has frequently been a woman's role (consider Lady Macbeth) and lust a man's role (consider all of Hollywood's predatory dirty old men). The game has been changed. A man is

now a scheming seductress and a woman cannot resist the temptations of lust. The idea worked very well.

Salome's madness and seductiveness as portrayed by Clover Chango was very convincing, and his dance of the seven veils was winning. In the scene in which he first meets Iokanaan, Salome's obsession is evident: he needs to be in control. "I will kiss your mouth, Iokanaan." At the end of the play he has fulfilled his obsession and he kisses the mouth of Iokanaan. "... your mouth has a bitter taste ... they say love has a bitter taste ..." Salome then walks through the audience declaring "... if you would have looked at me, you would have loved me, Iokanaan." The audience is convinced.

Sue Farley's lustful Herod was the strongest performance in the production. The loose ends of the play came together almost immediately when she walked onto the stage. She slips convincingly on the spilled blood of the dead Syrian and with her delivery of each line thereafter, the tension mounts. She leers at Salome and declares "Dance for me, Salome." She is a member of the power elite, but she must make compromises in order to

maintain power over he who is her final conquest, Salome. She laughs wickedly as Salome dances.

Joe Nucci as Herodias is not cruel, he is the straight man in a comic routine. This is the production's major weakness. The role begged for a vicious drag queen, instead it got Chevy Chase.

Phillipa Spingarn as Iokanaan was a tortured, twisted figure, as befits a scapegoat. She was the play's final blow against traditional Christian mythology. Iokanaan was not a wise man, but a caged animal inviting destruction. Her death was like the loss of a rare species in a zoo.

Some of the minor characters could have done a better job in creating a background atmosphere. Outstanding as a minor character though, was Carol Palmer as the Cappadocian. Her stage presence added much to the atmosphere of the play.

The Star Systems production has ended, however, there might be a revival if there is enough popular demand. For information about the play call 357-9727. Gay theatre is a rare thing in Boston; support is vital if we want more.

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THEATER

Squalor and Dignity

A Taste of Honey
by Shelagh Delaney
Directed by Richard McElvain
at People's Theatre
Inman Square, Cambridge
Through November 18

By Melvin Frankel

Written by Shelagh Delaney at the age of eighteen, and revised in conjunction with the London Theatre Workshop, *A Taste of Honey* tells the story of an eighteen year old, Jo, painfully reaching womanhood. In dealing with the industrial region of Northern England, the play observes tenement life, and the claustrophobia of the poor. It explores the byways of the characters' psyches.

Jo's mother, Helen, was caught in the whirlwind of survival, and married out of convenience early in life, compromising her own chance for self-discovery. She tells Jo of her first one-day fling, an escape from her loveless marriage, the one day she ever spent with Jo's father. For a moment, Helen's perpetual, edgy movement subsides. But as she shifts from cursing the man to whispering fondly that the first time is something you always remember, she's unable to see any usefulness in such eternal moments. She reverts to her edgy movement and does not encourage Jo for coming from such a vital meeting. In middle age, she is marrying a heavy drinker, having sworn off looking for an ideal marriage. She doesn't pretend to Peter, her "intended," that matrimony will solve anything. They expect no more than a kick. A permanent refuge doesn't seem to exist in their surround-

ings, and they abolish the problems of the future by not reflecting on them.

Jo does have the capacity to contemplate and question Helen's lifestyle, but because her main "friendship" is with her self-serving mother, Jo lacks confidence. She reaches out to a sailor. He is black, but Jo seems to see color as unimportant. They act as if they will find refuge in one another, though Jo pessimistically tells him that it's all right if he's only trying to get her into bed.

Throughout Act One, the People's Theatre actors convey a feeling simultaneously of squalor and of an English dignity. Renee Miller's Helen is sharp and touching. Karen Dieruf has direct contact with Jo's pain and summons it out of her center as only a real actor can, although with perhaps a tear or two more than is appropriate for a character who can sometimes turn to stone rather than show her emotions. Jay Foote's Peter is, as they say, a perfect gem. He does not emphasize the man's grosser side, but rather allies himself with the grab-life-at-whatever-risk approach of Helen. He makes me want to bless their marriage.

David Solotango's sailor seems honest with Jo, or, at least, anxious to be gentle for the short time he's with her. Act One goes full-throttle thanks to the direction of Richard McElvain. His actors are at ease and direct.

Between Acts, the sailor deserts Jo, leaving her pregnant. But from the start of Act Two any tear-jerking is checked. Helen has gone to live with Peter, and her place in the tenement has been taken by an effeminate roommate, Geof. Almost as soon as we see him, he confides to Jo that, for reasons

he doesn't want to go into, he's been thrown out of his last room by his landlord. Helen and Peter take one look at Geof and label him a pansy, even though Bill DiPasquale's Geof looks as straight as the sailor prince whom Jo tries to recall as she looks away from Geof.

In the movie version of *A Taste of Honey*, Murray Melvin's Geof was delicate and feminine. Today's theatre producers might shy away from showing a gay man who is effeminate — we should go against stereotypes and all that. And the Geof of the People's Theatre production, though he has long hair, seems to be an artist, not effeminate. However, the movie character was magical because he was feminine without posturing, naturally precious. When the script calls for Geof to be faggotty, People's Theatre avoids any suggestion of androgyny. Instead, Geof's characterization implies "I'm not gay like that!" Thus, what could have been a big moment of trust between Jo and Geof, if Geof were free to be lovely, is almost lost. Thanks to Jo's openness, the audience could have said, "Oh well, I've already taken a black to my heart, I might as well give this faggot a go."

Geof is trapped by society as much as the heterosexuals in this play are. Confident as he is in his artistic talents, in this society, there's not much refuge for a man whose sweet looks are like an evil omen.

The People's Theatre production is truthful enough to let the audience's imagination fill in this shortcoming. Their ensemble playing is excellent and they have a fine little stage that gives the audience a feeling of family.

Unicorn

Continued from Page 10

the past, a voice I couldn't pack away in a room and forget about, the voice of someone I had loved considerably, and still loved, but with whom my lover and I had broken ties, over what long since had become insignificant, leaving only the ache of absence. And there he was, saying that he was soaking wet and could he come over, and was I sure I wanted him to come, and all I could do was repeat, "Yes, yes."

He came. The boxes remained in whatever state of unpackedness I had left them. We talked and talked about relationships and understanding and the redemptive power of love, and we pledged once again to love one another. Maybe this doesn't seem like something to write about. It is all about coincidence and destiny. It is all about the rain and fairs and the impulse that makes you do something outside your usual pattern. The friend whom we had loved and left and mourned had come back. He had tried to reach us for weeks, but we were running around soaking up the leaves and the cows and the onion rings. He does not live in this country, and this was the first time he had ever visited Boston. By a hair's breadth, we missed missing him. He is gay and very precious to both of us. It would have been terrible to go on without him.

How grateful I am to the rain and to my peculiar impulses. It is not logic and calculation, nor routine acting-out of comfortable habits that saves us, after all. There is magic in the world, especially when the leaves are turning, and pumpkins ripening, and frost beginning to paint the windows. Let the magic in you rule some time, and see what happens.

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PERSONALS

MOUSIE MOUSIE WILDFLOWER
Here we are without our wheels, Even before the snow congeals. I can't think of a thing to say Except that I love you anyway. And this machine is worse than the other one. I just can't wln. All my love, Porcupine.

UNO OR NO UNO
Is that the question? No car now. We will not be seeing you for a long time. Hope your course goes well.

R.E. OPERA MAVIN
We miss you. Not just personally. People at paper wish you were here. Do not suffer needlessly.

P.J. MARTIN
Just wanted to say helio. Things are hectic and a little frightening. I have to find another job, and it is difficult and degrading. Miss you.

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Thought we were going to hear from you by now. What happened? Hope all is well and that we will see you soon.

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GM couple need a long term ilve-in caretaker-friend for our quiet second home near Brattleboro, VT. Not luxurious, this is a warm, comfortable home with a loving dog, Siamese cats, and occasional visits by us and our two young children. We are vegetarian leaning, dislike smoking and alcohol, and cannot abide drugs. We are very energy conscious and concerned with the environment. You must be financially self-supporting and emotionally independent. (This is not a sex ad.) Please write us something about you and let us know how we can reach you. Box 192, Newfane, VT 05345. (19)

Gay man 20 yrs old seeks other gay men & women in Keene, Monadnock reg'n to share thoughts & ideas. Write to M.A.N., Norton OwisRest #6, RM 208 K.S.C., Keene NH 03431. (14x)

Prof GVM, 29, 140, 5'9", new to Boston area from LA, looking for warm, creative, intelligent friends to share good talk, movies, classical music, art, food, museums, and the like. Don't like bars, but occ. party, dance and smoke. Please give me a call. (617) 894-9744, Tom, eves. (14)

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GM 26 amateur wt lifter lkng 4 pro for advice & training. Not into looking lk Arnold Swatlname. Want well developed, toned body. GCN Box 958. (15)

EASTERN CONN.
GWM, 31, 5'10", 145, strt aprrg, masculine, attractive, intelligent, seeks other GWMs 21-35 with slender build, for friendship & good times. Reply PO Box 495, Norwich, CT 06360. (16)

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Muscular, well-hung white male seeks meaningful relationship with members of same sex. Very lonely. 24, 6', 187, brn h, bl e. Many hobbies and interests. Will ans all letters. Robin C. Bender, 140-624, P.O. Box 45699, Lucasville, OH 45699. (16)

White, 26. Will answer all. Ron Parsons, 144-946, P.O. Box 69, London, OH 43140. (16)

Black, 23, 5'9½", 183, I dig gay peoples. Ned Torrey, 042683, 1664, P.O. Box 1100, Avon Park, FL 33825. (16)

ORGANIZATIONS

INTEGRITY/WESTERN MASS.

Gay Episcopalians and their friends chapter forming now. Call (413) 584-1189, or write 129 Spruce Hill Ave., Florence, Mass. 01060 for information. (17)

METROPOLITAN COMMUNITY CHURCH OF WORCESTER, church service at 6 Institute Road, 2 p.m. Sundays. 756-0730.

SUPPORT LESBIAN MOTHERS

Lesbian Mothers National Defense Fund, 2446 Lorentz Place, W. Seattle, WA 98109. (206) 282-5798. Membership \$5.00.

In New Jersey, the Gay Activist Alliance/Morris County meets every Monday at 8:30 p.m. using facilities of Unitarian Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201) 691-0388.

Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m. (hymn sing 6:45), 131 Cambridge St., Boston (Old West Church). Edward T. Houghton, pastor. Office 523-7664. All persons are welcome.

BOSTON UNITARIAN UNIVERSALIST GAYS AND LESBIANS (BUUGL), an inclusive group of religious liberals working to provide opportunities for community building among lesbians and gay men, meets every Sunday evening at the Arlington St. Church, 355 Boylston St., at 7:00 p.m. Lesbians especially welcome. For more info call Bob Wheatley at 742-2100. (D49)

NGTF NEEDS YOU

Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearinghouse, religious reforms, corporate non-discrimination statements, more! Help support our work — join now. \$15 membership (\$5 limited income) includes Newsletter. NGTF, 80 Fifth Ave., Rm. 506, New York, NY 10011.

AM TIKVA BOSTON GAY JEWS Invites you to weekly Friday night service and social with hamish group of lesbians and gays. Contact P.O. Box 11, Cambridge, MA 02138. 353-1821; 524-1890.

NH LAMBDA

Box 1043—Concord, NH 03301. 332-4440, 673-8348, 224-3785, 399-4927. A statewide lesbian organization, meeting the third Saturday of every month. Support, education and political action, since 1976.

GAY SWITCHBOARD OF NYC

When you're in New York, give us a call for the latest information on gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800, from 3 pm until midnight. (20)

AFFIRMATION

For United Methodist Lesbian & Gay Male Concerns — New England Chapter. For information and/or support reply GCN Box 902.

BOSTON GAY CATHOLICS

Dignity/Boston sponsors EXODUS MASS, a liturgy for gay and concerned Catholics, every Sunday at Arlington Street Church (Boston), Boylston St. entrance, at 5:30 p.m. For info, contact Dignity/Boston, 355 Boylston St., Boston, MA 02114. Tel. 536-6518. (7-10)

PUBLICATIONS

GAIA'S GUIDE—1979 FOR GAY WOMEN.

This sixth edition: all U.S.A./Canada plus the major cities and resorts of western Europe. 3,500 listings. Lesbian bars and clubs, restaurants, resorts, travel agencies, bookstores, centers, publications, groups, switchboards, and much, much more. Handy travel size. \$7.00 only—includes first class postage from a San Francisco clearing house and guaranteed discretion. Delivery takes about 21 days. Order from: GAIA'S GUIDE, 38 St. Peter's Street, London, N.1; England (and please note that your own air-mail postage from the U.S.A. or Canada to us here in England is \$.31). GAIA'S GUIDE is also on sale at all Gay, Feminist and Alternative bookstores. (16)

EXOTIC HAPPINESS FOR GAYS

Avoid mistakes and heartaches. Booklet of info on foreign and domestic travel. \$3. Haus Hoffman, Ltd. Box 354, Dept. R, Jackson, MI 49204. (16)

FOCUS

A monthly journal of fiction, articles, poetry, book reviews, etc., by, for and about gay women. 1 year subscription (12 issues) \$8. Sample copy 75c. Always sent in plain envelope. Focus, Box GCN. 1151 Mass. Ave. Cambridge, MA 02138. (c)

FOCUS, journal for gay women, needs contributors. If you write short fiction, essays of interest to lesbians, or poetry, please send it to FOCUS c/o DOB, 1151 Massachusetts Ave., Cambridge, MA 02138. There is no payment, but it is fun to see your work in print, and you do get free copies of the issues in which your work is published. Include SASE for return of material not accepted for publication. (c)

Before you stop trying to find a cover story, us. Advice, Fantasies, Personals. Two issues \$10; sample \$1. You're No: Alone P.O. Drawer 8398CH, Atlanta, GA 30306. (c)

The Wishing Well: The largest NYC Magazine featuring hundreds of sex descriptions of gay women (by code number) wishing to write and meet with confidentiality. \$2.50 per issue. Also escorted group travel tours for gay women. Box 664, Novato, CA 94947.

GAY SCENE — The Picture Homophile Monthly in 8th Year of Publication. News From Everywhere; Movement News; King's Reviews (Stage, Screen, Book & T.V.); D.D.'s Best Bets; Lesbian Life Articles; Nude Plaything of the Month; Religious News; Personals; and More. Send \$1 for sample copy. \$8.00 for 12 issues (in Plain Envelope) To: REGIMENT, Box 247, Grand Central Sta. NYC 10017.

BOSTON BAR GUIDE

THE BAR

252 Boylston St. 247-9308
Disco Dancing, Mostly Men.

BOSTON EAGLE

88 Queensberry St. 247-9586
Leather, Men, Thurs. Club Nite, Sunday Brunch 3PM, Movies Mon. & Tues. 8PM

CARNIVAL LOUNGE

39 Boylston St. 338-7159
Dancing, Mixed.

CHAPS

27 Huntington Ave. 266-7778
Food, Men.

CITADEL

22 Avery St. 482-9040
Dancing, Men.

CLUB 76

76 Battery March St. 542-3377
A place for women and their friends.

DARTS

271 Dartmouth St. 536-6560
Dancing, Men.

DELIVERY ENTRANCE

At The House Restaurant.
12 Wilton St., Allston 783-5701
Men & Women. "It's Different."

HARRY'S PLACE

45 Essex St.
Dancing, Men.

HERBIE'S RAMROD ROOM

12 Carver St. 338-8577
Leather, Men, Sunday Brunch 7PM, Thurs.

JACQUES

79 Broadway 338-7502
Mixed, Dancing.

NAPOLEON CLUB

52 Piedmont St. 338-7547
Dancing Fri., Sat., Sun. Men.

PARADISE

180 Mass. Ave., Cambridge
Talking, Mostly Men, 864-4130

PLAYLAND

21 Essex St.
Men (Some Women).

119 MERRIMAC

119 Merrimac St. 523-8960
Dancing, Men, Tues.-Thurs. Buffet 9-11PM

SAINTS

(Call 354-8807) Women.

SOMEWHERE

295 Franklin St. 423-7730
Disco Dancing, Mixed, Sunday Brunch 12-2PM.

SPORTER'S CAFE

228 Cambridge St.
Food, Men, Saturday Brunch 5PM, Movies Mon., 3PM, Sunday Brunch 3PM.

STYX

20 Blagden St. 247-3910
Disco Dancing, Men.

TOGETHER

110 Boylston St.
Disco Dancing, Mixed.

1270

1270 Boylston St. 261-1257
Disco Dancing, Mixed (Mostly Men).

TWELVE CARVER

12 Carver St.
Men.

KEVERYWEEKEVERYWEEKEVERYWEEKEVERYWEEKEV

MONDAYS

11:30am — Lesbian Support Group meeting at Tufts Women's Center, 628-5000 ext. 702.
12 noon — Northeastern U. GSO meeting, Eli Center, rm. 349, 369 Huntington Ave., Boston. Everyone welcome.
2:30pm — Gay A.A. meeting, Old West Church (side door), 131 Cambridge St.
5:00pm — Non-competitive women's softball game, Magazine Beach (on Charles River near Stop & Shop, 10 blocks south of Central Sq.).
5:30pm — Women's Community Health Center open house, 137 Hampshire St., Cambridge.
6-8pm — Lesbian awareness consciousness-raising group. BU Women's Center, basement of Sherman Union Bldg. 353-4240.
6:30-8pm — Alcoholism discussion/education group for lesbians, 20 Sacramento St., Cambridge, MA, 661-1316.
6:30-8:30pm — Gay Health Services by appointment, Fenway Community Health Center, 16 Haviland St., Boston, 267-7573.
7pm — Gay alcoholics group, 10 Walnut St., Worcester, MA.
7:30pm — Baltimore Gay Alliance meetings, alternate Mondays, 2133 Maryland Ave.
7-9pm — Supportive lesbian rap, Janus House, 21 Bay St., Cambridge, (617) 661-2537.
7-9pm — U. of Vermont Gay Switchboard, 656-4173.
7-10pm — UMass Gay Women's Caucus Hotline, 545-3438.
7-9pm — Yggdrasil Gay Gathering at Yggdrasil, 15 Gilbert Rd., Storrs, CT, (203) 486-4737.
7:30pm — UMass Amherst, Bisexual Women's Rap Group, Campus Center.
7:30pm — Lesbian Feminist Union meeting, 55 Eddy St., Providence, RI.
7:30pm — Homophile Community Health Service — Drinking problems rap group. 80 Boylston St., Rm. 855, Boston.
8pm — Nashua (N.H.) Area Gays rap session; call (603) 654-9268. P.O. Box 3472, Nashua 03061.
8pm — Monadnock Area Gays, for information call Fitzwilliam, NH (603) 585-9419.
8pm — Lesbian Rap Group at the New Haven Women's Liberation Center, 148 Orange St. (203) 438-0645.
8pm — GPC business meeting, Columbia U., Fernald Basement, Broadway at 115th St.
8pm — Lesbian Rap at Women's Center, 148 Orange St., New Haven, CT.
8pm — Lesbians with Children Support Group, Cambridge Women's Center, 354-8807.
8:30pm — Gay Alanon (gay alcoholics). Info. 843-5300.
8:30pm — Hartford Gay Alcoholics Group, (203) 522-2646.
8:30pm — Gay Alliance at Yale, open meeting, basement Hendrie Hall, 165 Elm St., New Haven, 436-8945; public welcome.
9pm — Gay discussion group, Columbia U., Fernald basement, Broadway at 115th St.

TUESDAYS

9am-2:30pm — Brown U. Gay Lib, 305 Faunce House, Providence, RI, 863-3062.
6-8pm — Baltimore Gay Health Clinic, 2233 St. Paul St., downstairs. (301) 889-8679.
6:30-8pm — Women's Gay Collective, Women's Center, UConn, CT, (203) 486-4738.
7pm to 8pm Rm. 841, Intake Group of the Homophile Alcohol Treatment Service, a program of HCHS. A place to come and find out about alcohol and treatment services.
7:30pm — Integrity: Gay Episcopalians and their Friends, P.O. Box 2582, Boston 02208, 547-4676. Meeting every Tuesday at Emmanuel Church, 15 Newbury St.
8pm — Springfield Gay Alliance, First Unitarian Church, 245 Porter Lake Dr., Springfield.
8pm — Martha's Vineyard gay women and men rap group; info call 627-5370.
8pm — DOB women's rap, 1151 Mass. Ave., Cambridge, MA, 661-3633.
8:30pm — Providence Gay Group of AA, St. Stephen's Church Study, 114 George St., Providence, RI. (401) 333-1396.

WEDNESDAYS

6:30-8pm — HATS: Homophile Alcoholic Treatment Service; drop-in center. 80 Boylston St., Boston, Rm. 842.
6:30-8:30pm — Gay Health Services, Fenway Community Health Center, 16 Haviland St., Boston, 267-7573.
7pm — MCC/Providence Potluck at Parsonage, rap during and after dinner. Bring and share. (401) 272-9247.
7pm — Lesbian Support Group, UNH Women's Center, Durham, NH.
7pm — Liberation Rap Group, (617) 756-0730.
7pm — Framingham Unicorn Society meets 2nd and 4th Wednesday; Box 163, Framingham, MA 01701.
7-10pm — Gay Women's Collective meeting. Storrs, CT. Info: (203) 486-4738.
7-10pm — Gay Women's Collective, UConn Women's Center, (203) 486-4738.
7-9pm — University of Vermont Gay Switchboard, (802) 656-4173.
7:30pm — MCC midweek service, 11 Amity St., Hartford, CT.
8pm — Discussion group for lesbians and gay men, Christ Church, 20 Carroll St., Poughkeepsie, NY.
8pm — HUM meets, Box 262, Fitchburg, MA 01420.
8pm — Yalesblans meeting, rm. B-8, Hendrie Hall, 165 Elm St., New Haven, CT, 436-8945.
8-10pm — Harvard-Radcliffe Gay Student Assoc. meeting. 2nd floor, Phillips Brooks House, Harvard Yard. 498-2014.
8-10pm — URI Gay Social Club, 4th floor Group Room, Roosevelt Hall. (401) 792-5954 or Carl 789-8360.

8:30pm — Gay AA Meeting, men and women. Old West Church (side door), 131 Cambridge St., Boston.
8:30pm — Gay-straight Rap, UConn, Mental Health Clinic, (203) 486-4705.
9-12pm — Gay Social, Columbia U., Fernald Basement, Broadway at 115th St.
10:15pm — "Gaybreak Radio" on WMUA-FM (91.1) (1st and 3rd Wednesdays).
10:15pm — "Gay News" radio on WHUS-FM, (91.7), Storrs, CT.

THURSDAYS

9am-2:30pm — Brown U. Gay Lib, 305 Faunce House, Providence, RI, 863-3062.
5pm — Brandeis Gay Alliance, Usdan Student Ctr., Conf. Rm. C, Brandeis U., Waltham, MA.
6:30-8pm — Drop-In Center. All are welcome to meet members of Gay A.A.
7pm — Gay Alcoholics, St. Vincent's Hospital, Worcester, MA.
7pm — Game Night, 5 Junction St., Providence, RI, alternate weeks.
7-10pm — UMass Gay Women's Caucus Hotline, 545-3438.
7:30pm — Daughters of Bilitis. Gay women's rap at the Old Cambridge Baptist Church, 1151 Mass. Ave., Cambridge. For more information call 661-3633.
7:30pm — UConn Gay Alliance meets in the Student Union, Rm. 218, University of Connecticut, Storrs.
7:30pm — Integrity: Gay Episcopalians and their Friends, P.O. Box 2582, Boston 02208, 546-4676. Meeting every Tuesday at Emmanuel Church, 15 Newbury St.
8pm — Baltimore Gay Alliance, meetings alternate Thursdays at Baltimore Community Center.
8pm — Womenspace coffeehouse and workshop, 11 Amity St., Hartford, CT.
8pm — Capital Dist. Gay Comm. Council, 332 Hudson Ave., Albany, NY 12210.
8pm — Dykes & Tykes, Women's Center, 46 Pleasant St., Cambridge, MA, third floor, care for young people, 354-8807.
8pm — Lesbian Liberation, informal rap group Woman's Center, 46 Pleasant St. Cambridge, MA.
8-9pm — Lesbian Mother rap group, 21 Bay St., Cambridge, MA, 661-2537.
8:15pm — Drinking problems rap group, HCHS, 80 Boylston St., Rm. 855, Boston.
8:30pm — Gay Women's Caucus, UMass/Amherst, 8th floor of Campus Center.
8:30pm — Gay Alliance at Yale, Hendrie Hall basement, 436-8945, New Haven, CT.

FRIDAYS

6:30-8pm — Homophile Alcoholic Treatment Services drop-in center. 80 Boylston St., Boston. Rm. 842.

7-9pm — GRAC men's basketball, Lindemann Center, Hurley Bldg., Staniford St., Boston.
7:30pm — Am Tikva service; social at Frost Lounge, Eli Center, Northeastern Univ., 300 Huntington Ave., Boston.
7:30pm — Rap group for men and women, MGTF, 193 Middle St., Portland, ME.
7:30pm — Lesbian Feminist Workshop, 21 Bay St., Cambridge, MA; info call 783-9415.
7:30pm — Gay get-together, downstairs room, Billings Center, U of VT, Burlington.
8:30pm — Berkshire Community Gay Coalition meets at 175 Wendell Ave., Pittsfield, MA. Call (617) 442-9450. M-Th eves.

SATURDAYS

8pm-12 — Brown U. Gay Lib, 305 Faunce House. Providence, RI; 863-3062.
10am-3am — Worcester Hotline, 791-6562.
SUNDAYS
9am — Closet Space 740AM with Muffy Wheeler and Joe Martin. (Boston)
11am — Church of the Beloved Disciple, 348 West 14th St., NYC.
1:20pm — GRAC swimming, Lindemann Cntr, Staniford St., across from Longfellow Towers.
2pm — Church of the Beloved Disciple, 348 West 14th St., NYC.
2pm — MCC/Worcester service, Central Cong. Church, 6-Institute Rd., Worcester.
2:30pm — "Gay A's" Alcoholics Rap, Old West Church, 131 Cambridge St., Boston.
4-6pm — Gay Women's Group of Providence rap, (401) 831-5184.
5pm — Dignity/Integrity Mass, St. Luke's Church, 17 S. Fitzhugh St., Rochester, NY.
5pm — MCC/Boston Bible study group, 131 Cambridge St., 523-7664.
5:30pm — Exodus Mass, St. Clement's Church, 1105 Boylston St., Boston.
5:30pm — Dignity service, Arlington St. Church, Boylston St. entrance, Boston.
6:30pm — Gay Church services, 23 Franklin St., Bangor, ME.
7pm — Gay Student Union, U. of Vermont, 1st and 3rd Sundays of every month. Billings Student Center, Burlington, VT.
7pm — Church of the Beloved Disciple, 348 West 14th St., NYC.
7pm — MCC services, South Church, 292 State St., Portsmouth, NH (first Sunday of month).
7pm — MCC/Providence, 134 Mathewson St. (401) 272-9247.
7pm — MCC/NY worship, 201 W. 13th St. (corner of 7th Ave.).
7pm — MCC/Boston, worship and fellowship, Old West Church, 131 Cambridge St., Boston.
7:30pm — MCC worship, 425 College St., New Haven, CT.
7:30pm — MCC/Hartford, 11 Amity St., Hartford, CT.
8-12pm — NH Lambda for lesbians; phone (603) 332-4440.

CALENDAR

The deadline for Calendar Items is Tuesday at noon for the following issue.

4 sat

Hartford, CT — The Hill Center will sponsor the Third Annual "Beyond the Male Myth Conference for Men." Workshops on Men and Rape Culture, On Being a Father, Beyond Masculinity/Femininity and others. For more information call (203) 249-7691.

Hartford, CT — The Hartford Women's Center will present a benefit dance/concert with "Fellicidad," an all-women's latin/jazz band. To be held at the Hartford Central YWCA, 135 Broad St. at 8pm. Tickets are \$3.50 at the door. For more information call (203) 525-2382 between 9am and 5pm. All women are invited.

5 sun

Haverhill, MA — The Christian Community Church will meet at 112 Emerson St., Apt. 1A. Help open a new location. All are welcome. 7:30pm.

Cambridge, MA — Gay Folk Dancing. 3:30-6:30pm, Phillips Brooks House, near the Harvard Yard. 3rd floor.

Boston — A flea market for various services and organizations in the gay community will be sponsored by the Boston Vikings at Over Harry's, Harrison and Essex Sts. 12 noon to 8 p.m. For information or to obtain table space call 427-2778, mornings.

Cambridge, MA — Closet Space (WCAS 740 AM) A look at the Gay Speakers Bureau, and music by folksinger Mernie Mackewiltz. 9am.

Boston — The annual meeting of BUUGL will be postponed to Nov. 19. The program this week will feature a member's slides of trucking through Africa. 355 Boylston St. 7pm.

Boston — A rally for gubernatorial candidate Frank Hatch will be held at the Park Plaza Hotel, main ballroom, from 6:30-9pm. Free.

Stoughton, MA — Clearspace will be holding a Steering Committee meeting at 3pm. If interested in attending call 646-8598.

6 mon

Boston — The Women's Concerns Committee of Clearspace will have their monthly meeting at 7pm at Somewhere, 295 Franklin St. Anyone interested is welcome. Call 646-8598 for more information.

7 tues

Today is election day. VOTE!

Boston — Boston Area Gay and Lesbian Schoolworkers will meet at 7:30pm, 355 Boylston St. Schoolworkers from all levels are invited.

NYC — The City Council General Welfare Committee hearings on Intro. 384, the proposed gay rights ordinance, are beginning today. The Gay Teachers Association urges all gay teachers to come to City Hall today. For information about the hearings and demonstrations call (212) 924-2970.

Boston — Boston Lesbians and Gay Men Against the Right is calling a rally and march to protest the Briggs Initiative. At City Hall Plaza, Government Center, 5pm. March to State House for 6pm rally with speakers and music by Latruba.

8 wed

Providence, RI — The Lesbian Feminist Union will present the Lesbian Motherhood Educational Forum at 8pm, Wilson Hall of Brown U. in the 1st floor lecture hall. The film *In the Best Interests of Children* will be shown, with a panel presentation following.

10 fri

Amherst, MA — The Amherst College Gay Alliance will be sponsoring a night of Disco Dancing from 9pm to 1am. Everyone is welcome to the dance, held in the "Game Room" one floor below the Fayerweather Social Center, Amherst College. \$1 donation.

11 sat

Boston — The Little Flags Theatre will present the play *Marx on Her Mind* as a benefit for Common Stock Restaurant. The production will be held at the Boston Center for the Arts, 551 Tremont St. Tickets are \$5, sold in advance at Common Stock and Red Bookstore. For more information call 566-9750.

Princeton, NJ — Amazon Autumn II, New Jersey's 2nd annual Lesbian Conference. For more information call (201) 233-3848 or (609) 921-2565.

12 sun

Cambridge, MA — Closet Space (WCAS 740 AM) "After the Briggs referendum: Where does the gay movement go from here?" Panel discussion with Rev. Ed Houghen, Judy Arnold of the NOW Lesbian Task Force, John Mitzel and others. 9am.

Boston — Francie Wyland, founder of the 1st lesbian mothers defense fund in Canada, will be speaking on "Fighting for Custody: Lesbians leading the gay movement." At Somewhere, 3pm, donation of \$1.50 suggested. For more information call 782-7885.

13 mon

Arlington, MA — A women's planning session will meet to discuss developing support groups for the various stages of coming out. Clearspace invites all interested women. Call 646-8598 for more information.

Beverly, MA — N.S.G.A. will meet at 7pm, 12 Ober St. For more information call 927-2605.

14 tues

Boston — The semi-annual business meeting of GCN, Inc., will take place on Tues., Nov. 14th, at 7 p.m. in the offices of GCN, 22 Bromfield St., Boston. All members of the corporation are requested to attend this important meeting. Agenda includes by-law changes, a collective discussion of GCN's future, and nominations for a new Board of Directors.

Boston — Clearspace women and men join for an evening of roller skating. For more information call 227-4327.

Boston — Aradia Counseling, 520 Comm. Ave. in Kenmore Sq. will hold a "Coming Out Group for Women." For more information call 739-2200, ext. 58.

15 wed

Cambridge, MA — The Women's Community Health Center will hold a Lesbian Self-Help and Discussion Group, continuing for four consecutive Wednesdays. Call 547-2302 for information and registration.

Philadelphia, PA — Tonight is the Grand Opening of the Lesbian Coffee House at 326 Keter St. No charge and good entertainment. 7-11pm.

16 thurs

NYC — The West Side Discussion Group will hold a panel discussion on "Gay Magazines—Onward and Upward." Editors of various gay publications will be moderated by Mike Ritzer of *Gay Opinion*. 8:30pm at 26 Ninth Ave.

18 sat

Cambridge, MA — Gays at MIT will sponsor a Fall Fantasy Dance, 9pm to 1am at the MIT Student Center, Sala de Puerto Rico. \$2.50 admission.

New Haven, CT — The Second Annual Feminist Union Conference will be held at the Yale Divinity School. For information call Roberte at (203) 885-0792 or Katherine at (203) 562-7868.

Worcester, MA — The Conference on Childbearing Rights will be held today and tomorrow at Friendly House, 36 Wall St. Registration 8:30-10am. Workshops, speeches and cultural presentations. For more information call 426-4363.

19 sun

Cambridge, MA — Closet Space (WCAS 740 AM) The gay experience in religious orders will be discussed by two former inhabitants thereof. 9am.

Boston — BUUGL will hold a 1st anniversary celebration, potluck and annual meeting at 355 Boylston St. 6pm.

Cambridge, MA — Daughters of Bilitis will have their annual Thanksgiving dinner at the Old Cambridge Baptist Church, 1151 Mass. Ave. 6pm. For more information call 661-3633.

26 sun

The fifth national conference of the Gay Academic Union has been scheduled from today through Nov. 28 at the U. of Southern California in Los Angeles. Keynote speakers will be Kate Millet and Don Clark. Panels, workshops, a film festival, art exhibit, theatre productions and organizational caucuses will all be held. For registration and further information write GAU5-LA'78 Committee, P.O. Box 927, Hollywood, CA 90028. \$15 for members and students, \$25 for others.

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